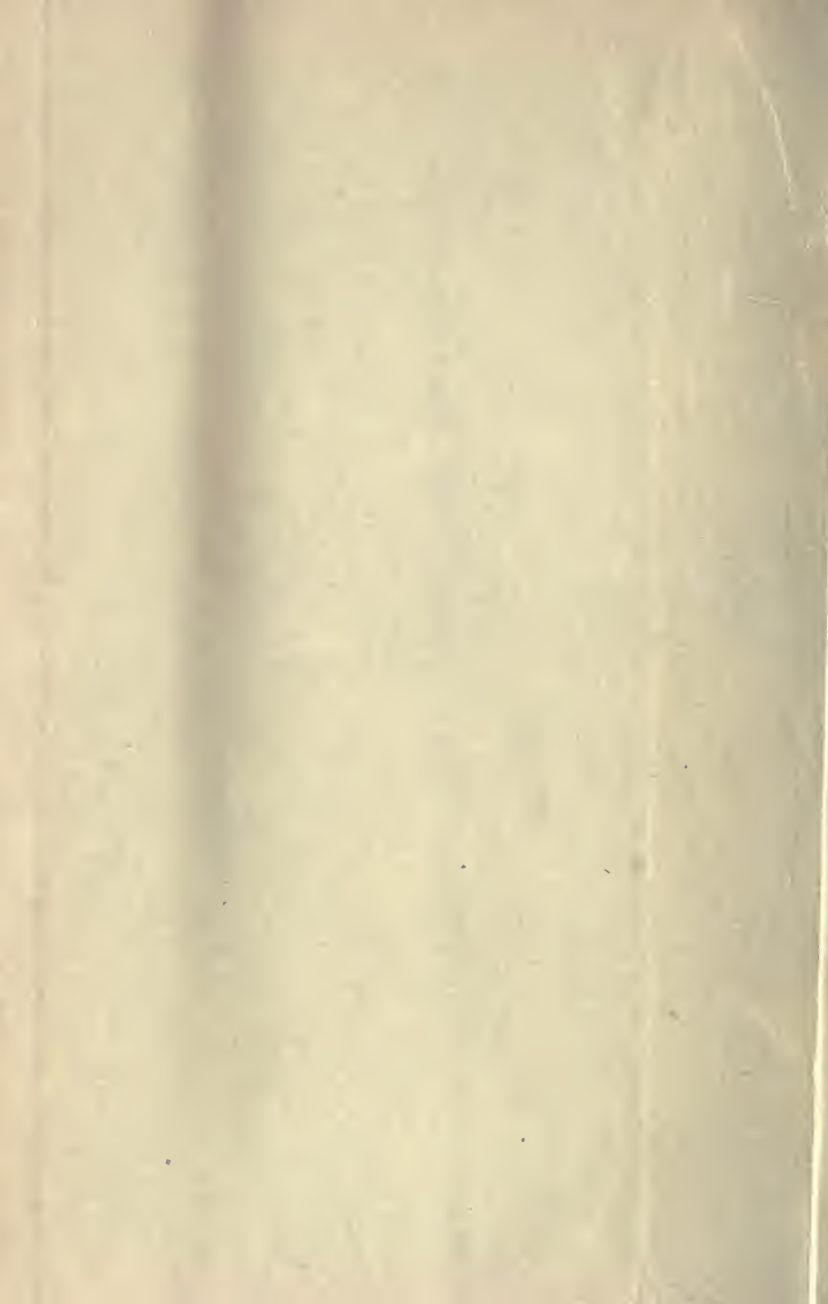


MILITARISM ::
^{IN}
EDUCATION

By JOHN LANGDON-DAVIES





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MILITARISM IN EDUCATION

A CONTRIBUTION TO EDUCATIONAL
RECONSTRUCTION

BY

JOHN LANGDON-DAVIES

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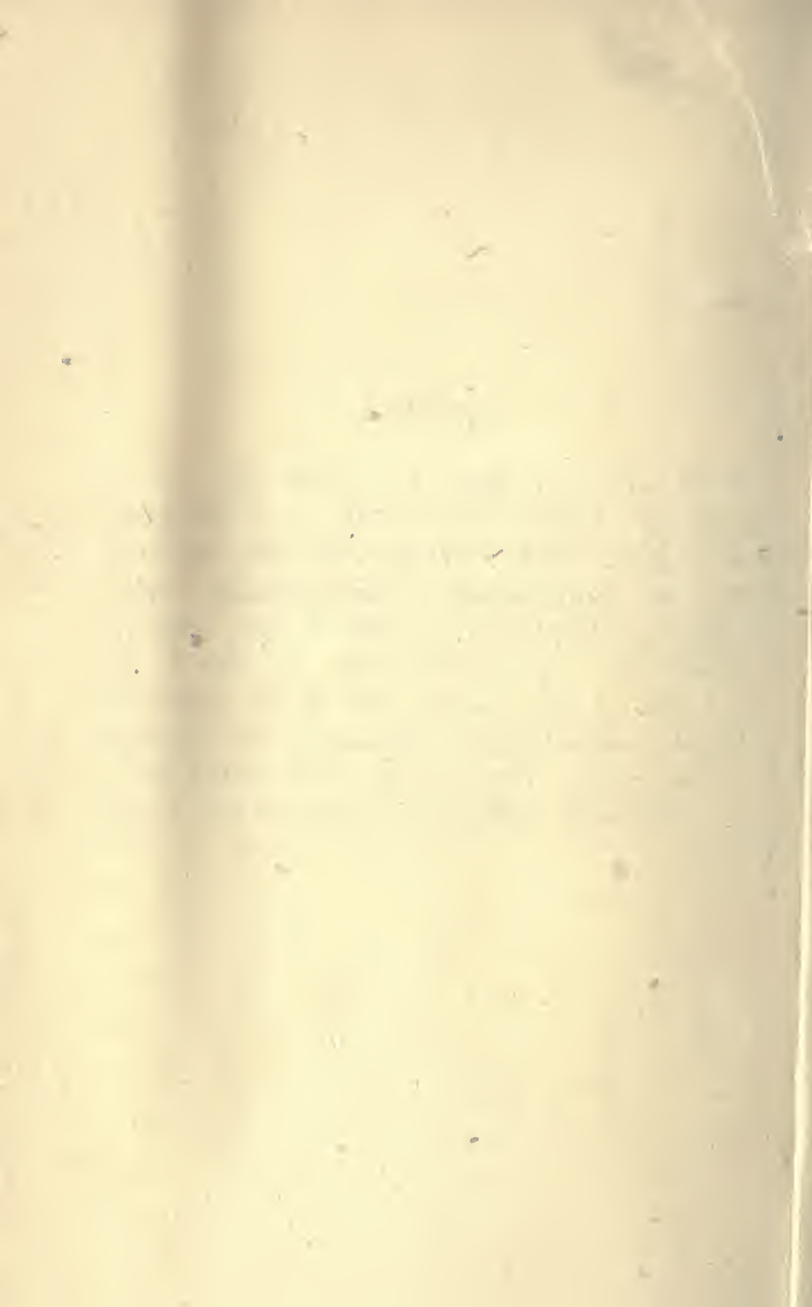
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NOTE

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MILITARISM IN EDUCATION

CHAPTER I

INTRODUCTION

“What we teach our children is not half so important as how we teach them. The things we learn in school, we in a great measure forget, but the influence of a good educational system remains for ever.”—EÖTVÖS (First Hungarian Minister of Education, 1848).

WE like to regard the human intellect as the basis of civilization, and to leave instinct to the beasts ; but we cannot. Man never trusts to his reason ; though he has developed his brain to the degree of elephantiasis, and though the clear intellects of a few individuals may guide the course of human politics, the mass mind, which in the long run settles the trend of social evolution, rests for motive on instinct, blind as an insect's, emotional, irrational, often hysterical. In a crowd “feelings are accentuated, ideas cancelled out,” and the crowd is the basis of society ;

and its emotionality is usually proof against reason.

The reformer knows this ; there never was a reformer whose appeal was not straight to the feelings, the innate emotions of his contemporaries. His philosophy evolved his teaching, but his personality transfused it into the lives of others.

One of the greatest advances in human history has come about during the last few generations as a result of the discovery that the true pivot of social evolution lies in education. Education, it is being proved, is far more than the training of the intellect and memory to grasp facts. It is also the training of the emotions to react to special ideals.

The child is a man with the will to believe developed to the *n*th power, with an extreme plasticity of emotion capable of being impressed by whatever appeals to the will of its teachers ; and through the child control over the future may be gained, for the child can be given any ideal, and make it the ideal of to-morrow. Germany has found this, and when through compulsory military service her statesmen got control of the bodies of her men, through compulsory education they got possession of the soul of the next generation

and stamped it indelibly with the worship of state, the will to power and the ideal of implicit obedience. Thus there are two parts to militarism, one which stops at imprisoning the body ; the other, education, which conquers the soul.

Education has become the chief question for the future, through the realization of a certain fact. There has come a reaction from the belief in inborn heredity as the main factor of social evolution ; it has been proved that social heredity, or the environment which reacts on the child, is of far greater importance than has hitherto been realized. On the one hand there is the slow evolution due to changes passed from parent to child through many generations, a process which has been responsible for the biological evolution of the animal kingdom ; on the other hand, there is the possibility of a much faster social evolution due to the power to change the emotional environment of the children of a nation. Briefly stated, the truth is this : bring a child up to cherish a given ideal, and that ideal will always remain the basis of its thought and action ; repeat the process throughout a whole nation by means of its schools, and that ideal will determine the national history for years. *Natura fecit nihil*

per saltum, becomes *natura fecit nihil sed per saltum*. Human nature, as ever blind to the lessons of experience, led sociologists to ignore the definite examples of this, which existed before their eyes, because they insisted on making a sociological truth of the physiological doctrines of Darwin.

Let us turn to Japan for a definite illustration. Two generations ago Japan was an Oriental nation, to-day she is a Western Power ; she has left contemplation of the stars of her eastern night for a part in the competitive commercialism of Europe. "The average Westerner," wrote Count Okakura, "was wont to regard Japan as barbarous while she indulged in the gentle arts of peace : he calls her civilized since she began to commit wholesale slaughter in Manchurian battle-fields." Be that as it may, there is certainly a vast change ; how was this brought about ? The ruling class determined for their own good that Japan should become a commercially wealthy nation. To do this it was necessary to recast the whole system of education, by suffusing it with a new spirit.

"By collectively submitting themselves with full intent to a new kind of social inheritance the Japanese people attained in less than two generations to a position which it has

taken the principal Occidental nations centuries of stress to reach in the ordinary process of development. . . .

“ In all her recent dealings with China it may be noticed that behind the more sensational events that excite the attention of the politicians, it is the struggle of Japan for the mind of the young and for the control of schools, through which the young of the rising generation can be influenced under the conditions desired, which occupies consistently the attention of the leaders of the Japanese nation.”¹

Professor Zensaku Sano, Under-Director of the Higher Commercial College at Tokio, writes as follows:—“ The view that the political, and, to some extent, even the moral, well-being of a nation depends in a large measure on its material welfare has been more generally entertained by the Japanese since their country was opened to the influences of Western civilization. . . . Formerly . . . they conceived tranquillity of spirit and a refined and artistic enjoyment of life to be the main objects of human existence ; . . . but the opening of the door to Western influences, . . . had an astonishing effect on the Japanese. They became to a great extent con-

¹ B. Kidd, *Science of Power*, p. 110 and p. 138.

verted to the doctrine of extreme commercialism. . . .

“What I want to emphasize is that, thanks to the enterprising spirit of her people, and through her good system of commercial education, Japan has developed her foreign trade to a considerable extent . . . unless with the foresight and the wise measures taken by the Department of Education . . . the commerce of Japan could not have made the present progress.

“If trade be the war of peace, the training and equipment of efficient soldiers for it must be of vital importance to any commercial nation.”¹

Thus in Japan commerce has been made the most attractive training, and as a result a class of professional commercialists has arisen, which reacted, again through the schools, and has saturated all Japanese social thought and education. Vocational training has taken the place once occupied by a more liberal training. So much for the facts and theories which have established the importance of education for the future reconstruction of the world; it remains to point out the dangers involved in them.

¹ *Board of Education Special Reports*, vol. 8, 1902, p. 555.

There are two alternative theories of education conceivable; and in practice these theories may be illustrated the one by the German system, the other by the Swiss or Swedish. In the first place we find the importance of the ideal in education seized upon by the State and used for the good of the State; in the second we find it used for the good of the child.

Before the war we found neither of these types in England; theoretically the English ideal is the antithesis of the German; in practice the German ideal crystallizes into fact, while the English remains suspended. The German educational ideal is State service, the English is development of individuality; in practice the German is again State service, the English without form and void.

We are now faced with the need to increase the practical value of our educational system, but in which direction shall we proceed? Is the State to be the centre of importance, or is the child? Is education to be an appendage to industrial and commercial efficiency, or the gateway to something transcending all material efficiency?

Our rulers have grasped the meaning of what Japan and Germany have already practised, State control of idealism through

emotional education ; it is for us to combat the forces of reaction which will seek to set up the false gods of militarism as Germany understands it and commercialism as Japan understands it. Briefly stated the German ideal comprises the following dogmas : the educational system of a country should be the forcing house of industrial and military efficiency ; the best servants of the State are those who are most machine-like, and for this purpose education must aim at subordinating individuality to discipline ; it is the part of the State to foster patriotism and to produce servility to the State ; and to maintain the *status quo* in social thought by combating progressive doctrines and upholding the divine right of constitutionalism. The education of the child should be regarded from the focus of State interest ; the interests of the child are merely contingent.

Stated thus baldly there could not be any danger of such a system finding acceptance in England, but there are many ways of camouflaging a theory by appealing to series of irrelevant facts which obscure the purely educational question. In their attempt to Prussianize our education and to sacrifice the boy to the State, our Prussians will resort to some such chain of argument as this.

“ You have seen the result of our being unprepared ; if we had had an army this war would never have come ; if you want peace, prepare for war, and the best way of so doing is to train your boys so that they may easily become soldiers when there is an emergency. Besides we have seen how gravely our nation has suffered from physical degeneration ; physical training is absolutely necessary for your boys, and so military drill will be killing two birds with one stone. Further than this, military drill teaches your boys discipline, you will be better able to manage them, when they are used to military discipline ; besides this we all know that there is a danger of unscrupulous people upsetting industrial peace in this country ; we must turn what might be an unruly mob into decent law-abiding citizens. Then you know that a great danger lies in boys not realizing their duty towards their country, we must teach them what they owe to the army and navy and we must teach them patriotism.” This is another way of stating the Prussian ideal ; the aim and object of such a system is to turn England into a military state modelled on Prussia.

It is the object of this book to prove that such a Prussian party exists in this country, to show how their aims are those of Germany,

to show where such theories have led Germany, and to disprove each article of their creed.

The fundamental doctrine must be maintained that in education the welfare of the child comes first; that a course may be wrong even though it makes for military strength if it offends psychological truth; that military drill is bad for health and consequently both useless for military purposes and criminal for educational, and that the teaching of patriotism is the very weapon by which Prussian Junkerdom has enslaved a people and destroyed a civilization in this war.

The war to end war must be waged by the schoolmaster far more than by the soldier, for beyond the need of combating such a Prussian doctrine as has been sketched, there lies the need to cope with the special dangers and poisons which must exist in the war environment of the children of to-day. The simplest way of summing up the difference between the opposing armies of yesterday is to say that the German army consisted of men who as children were used to the idea of war and trained to admire it, while the English army was the product of a more peaceful childhood. All our efforts must be used to set the interests of the child and not of the

State in the centre, so only can the State benefit in the long run. "Education as a political weapon could not exist if we respected the rights of children. If we respected the rights of children, we should educate them so as to give them the knowledge and the mental habits required for forming independent opinion; but education as a political institution endeavours to form habits and to circumscribe knowledge in such a way as to make one set of opinions inevitable."¹

¹ Bertrand Russell, *Principles of Social Reconstruction*, p. 114. See also F. E. Pollard, *Education and International Duty*, pp. 4-7.

CHAPTER II

GERMAN EDUCATION

It is significant that the country which inaugurated compulsory military service was the first to have a complete system of compulsory education. In 1717 Frederick William I ordered that all children should go to school wherever a school existed for them, in 1736 edicts required the establishment of such schools, and in 1763 education became compulsory for all children from five to thirteen years of age.

Effective compulsion including both compulsory attendance and compulsory provision of schools dates finally from 1825, while in 1850 teachers were declared civil servants and elementary education made free.

The aim of elementary education is officially stated to be "the religious, moral and patriotic training of the young, and their preparation in the knowledge and acquirements necessary for the life of a citizen." The child

is to be taught "social and political right-mindedness"; by this is meant the making of the child into suitable material for industrial and political ends, by attention to the effect of a certain kind of discipline and induced way of thinking which will produce docility.

We have to go to an Englishman, S. T. Coleridge, for the best definition of the German educational aim; he says that national education ought to aim at forming and training "the people of the country to be obedient, free, useful and organizable subjects, citizens and patriots, living to the benefit of the State and prepared to die in its defence." Once more in England have we a party in love with German methods and desirous of defeating Prussia by the Prussianizing of education; but the day the latter takes place kultur will have won a victory which no military defeat can alter.

Mr. Alfred Zimmern distinguishes three flaws in the German system, "flaws so serious and vital as to make the word 'education' as applied to it almost a misnomer. The Prussian system is unsatisfactory: firstly, because it confuses external discipline with self-control; secondly, because it confuses regimentation with corporate spirit; thirdly,

because it conceives the nation's duty in terms of ' culture ' rather than of character." ¹

This confusion between external discipline and self-control may be accidental or it may be studied, but in either case its object is attained. This object is to stamp into the soul of the child the spirit of implicit obedience which is necessary to a powerful military state. We should take the greatest care against the importation of such a doctrine into England. It has been imported ; W. A. Brockington, M.A., who is Director of Education for Leicester, writes as follows : " The cadet . . . should from the outset appreciate the connection between this form of discipline and that thorough concentration, that attention of the mind, which causes a man in the hour of emergency to subordinate his will to the exact impulse which the emergency demands. The schoolmaster is well fitted to give this kind of training, when he has adapted his classroom methods of teaching to the conditions of the parade ground." ² Further than this, we find in England two forms of training for boys, the cadet movement and the boy scouts ; of these the former quarrel with the latter because of the greater stress laid

¹ *War and Democracy*, 1915, p. 358.

² *Elements of Military Education*, p. 1.

on "individual discipline" rather than on "collective discipline." In other words, the upholders of compulsory cadet training support "collective," which means "external" discipline, against "individual" discipline, which means self-control. Let this be borne in mind in all arguments with regard to the value of O.T.C.'s and Boys' Brigades.

The second typically Prussian flaw is the confusion of regimentation with corporate spirit. This means that the child is not allowed to make its own associations, but has them forced upon him.

He is not allowed to fall into the groupings and social forms which are dictated to him by his individual temperament, he has a stereotyped outlook on society and the social structure forced into him.

The result is that the young generation has no chance of having free ideals and shaping social evolution by their means; instead he is shaped to the existing forms and to the idea of nationality which it pleases his rulers that he should possess. How is this done? It is done in two ways, first by the teaching of patriotism, the sowing of a consciously imposed love and worship of country and state; secondly by a studied disregard of personal variation of interests,

or, in other words, by beginning at so early a stage to train for a fixed vocation that the child's intellect never has a chance to develop free will. We must take care lest these doctrines are imported into England; and they are being imported. With regard to the teaching of patriotism, apart from the fact that, as Bertrand Russell puts it, "history in every country is so taught as to magnify that country; children learn to believe that their own country has always been in the right and almost always victorious, that it has produced almost all the great men, and that it is in all respects superior to all other countries;"¹ there are conscious efforts being made in some quarters to inculcate this attitude. Such activities as some of the Navy League's, Empire Day, and so forth have been gravely abused by jingoes to create an atmosphere of Chauvinism which must be fatal to hopes of international understanding.

As for the question of vocational instruction, the Departmental Commission, which collected the evidence on which the present Education Act was founded, proves to be by no means unsympathetic to extensive vocational training, at an age which would tend to reduce liberal education seriously.

¹ *Principles of Social Reconstruction*, p. 149.

It has been the policy of German education to aim at a static form of social thought. "Education is, as a rule, the strongest force on the side of what exists and against fundamental change; threatened institutions, while they are still powerful, possess themselves of the educational machine and instil a respect for their own excellence into the malleable minds of the young."¹ This is reduced to a fine art by the Prussian, for Prussia, like all reactionary countries, is the home of lost causes, for as such we must regard militarism, despotism, divine right, and the philosophy of Nietzsche. It is for this reason that Prussian education takes it upon itself to be a channel for combating progressive propaganda.

From this point of view the main object of Prussian education is to keep the ideal of benevolent despotism in good repute and to combat tendencies which lead to its becoming out of date; that the war so effectively annihilated the freedom of thought and will of the social democrat is an example of what comes of educating for national discipline rather than freedom of thought.

In 1889 the Crown issued an order with regard to education which contained the following significant extracts: "For a long

¹ *Principles of Social Reconstruction*, p. 144.

time I have been occupied with the thought how to make the school useful for the purpose of counteracting the spread of socialistic and communistic ideas. In the first place, it is the province of the school to lay the foundation, by fostering the fear of God and the love of the Fatherland, of a sound understanding of the conditions of Government and of social life. But I am obliged to recognize the fact that, at a time when social democratic errors and misrepresentations are spread abroad with increased ardour, the school must make more vigorous efforts to further the knowledge of what is true, of what is actually the fact, and what is practicable in the world. It must strive to establish, in the minds of those who are still young, the conviction that the doctrines of social democracy are not only at variance with divine command and Christian morality, but also actually impracticable and fatal in their consequences alike to the individual and the community. The history of modern times down to the present day must be introduced more than hitherto into the curriculum, and the pupils must be shown that the executive power of the State alone can protect for each individual his family, his freedom, and his rights. Young people must be made to

realize how the kings of Prussia have striven to raise the condition of the working classes in progressive development from the statutory reforms of Frederick the Great and from the abolition of villeinage to the present day. The teachers must also demonstrate by statistics the material and constant improvement which has taken place during the present century in the wages and the life conditions of the labouring classes under the protection of the Crown."

The establishment of similar inspired propagandist teaching is the avowed aim of the Navy League and the implied desire of all those at present advocating military discipline as an educational aim.

There is another method whereby the educational system of a country can be used to stereotype the social structure; this is by preventing the interpenetration of class with class, so valuable for sound relations in industry and society. Whereas in the United States and other countries the elementary schools are attended by all classes alike, in Germany there is a complete break between primary and secondary education. Roughly we may say that there is no chance whatever of a child of the industrial classes reaching a University, much less of mixing for any period

of his normal education with children of other classes. This, of course, is valuable for the segregation of an officer class and tends to militate against fluidity and freedom. In England, we are half-way between the two, although we have facilities for higher education for all, our elementary schools are only used by the children of one class. It is very fortunate that in this respect at least recent changes tend to move away from the German ideal.

This is how the break between higher and elementary education is assured: the curriculum of a German secondary school is so stereotyped that it is necessary to enter it at the age of nine in order to complete the course. A child of the upper class, when he is six years old, enters a preparatory school, where he is prepared for entry into the higher school at the age of nine. At this age he has a choice of three forms of education. The first is a fully classical course, and is given at a *Gymnasium* or a *Progymnasium*; the difference between the two being that the former gives a nine-year course, the latter a six-year course. The second is a partial classical course, comprising Latin but not Greek, and is given at a *Realgymnasium* or a *Realprogymnasium*; the third is a course

where history and modern languages and science take the place of all classical subjects and is given at an Oberrealschule in a nine-year course, or at a Realschule in a seven-year course.

Each school is used for a definite purpose ; and at the tender age of nine, when he enters his final school, the boy must know exactly what he aims at doing as his life-work ; there is no elasticity nor choice. Furthermore, a definite standard must be reached to qualify for professions. It is instructive to tabulate these.

In order to study theology, law or classical philology at the University he must have attained the top form in a Gymnasium (and therefore entered it at the age of nine, from a preparatory school).

In order to study medicine, history or modern languages at the University and to teach them later (for without a degree teaching is absolutely prohibited) ; in order to become an architect or an engineer ; in order to take professional training in forestry, agriculture or church music ; or to teach them ; he must have entered at nine years and reached

the top form of one of the nine-year schools.

In order to enter the lower branches of the Inland Revenue Office ; in order to become a surveyor, a dentist, a veterinary surgeon, a chemist, an art student ; to enter an agricultural or military school he must have reached the second form in any of the nine-year schools ; or if he is to become a clerk, a surveyor or a chemist he must alternatively have reached the top form of a shorter course school.

In addition to this, it is practically impossible to enter a secondary school from an elementary school as the curricula have purposely been arranged so as to leave an impassable gap.

It should also be noted that in contradistinction to the privately owned higher schools of England, all German higher schools are State owned and State controlled. This is another way whereby liberty of thought and general progressiveness are censored in Germany ; no such educational experiments as Bedales, Sidcot or St. George's, Harpenden would be permitted.

So much for the general theory of German

education ; what are its results ? Efficiency in industry and in war ; implicit obedience to the dictates of the State and a definite belief in their people as the " chosen people " ; these are the keystones of the system, which have reacted upon the character of the nation and produced the war. If we import this kind of education into England, we have been conquered in the present war ; it is the main issue underlying the whole study. If we are going to aim at collective discipline as an aim of education ; if we are going to establish military training as a vehicle for such discipline ; if we are going to teach love of country coupled with a hatred of other countries ; then this war ends in a crowning victory for Prussianism and militarism. And yet there are influential bodies and persons bent on this very programme.

CHAPTER III

THE GERMAN CHILD AND THE ENGLISH CHILD

BEARING in mind that in both countries the ruling class has realized that in education they have the best means of controlling the minds of the ruled, and that there are those in England in love with the Prussian application of this theory, it will be instructive to compare the life-history of the child in Germany and in England.

I. *The Life of the Prussian Child.*

A. From 2 until 6 he may be sent to one of three forms of institutions. He may be sent to a Krippen or crèche up to the age of 3. After this age he may be left at a Bewahranstaldt, meant to assist mothers who have to go out to work ; it is open all day and provides the child with a midday meal. Finally he may go to a Kindergarten, which is worked on the familiar Froebel

lines. All such institutions are quite voluntary.

B. From 6 until 14 he goes to an elementary school ; he studies religion, German, arithmetic and singing for two or three years, with the object of giving him " right ideas about the things round him." In the second stage he learns geography, history, nature study, drawing and needlework, and in the third stage he continues and amplifies this curriculum.

C. From 14 until 18 he attends a compulsory vocational continuation school. These schools are run by the municipal authorities of the towns.

D. From 18 until 20 he undergoes compulsory military service, which has the following effect : " This wholesome objective bent of mind is further confirmed when the boy has left the continuation school, by his period of compulsory military service from 18 to 20 years. The discipline of the unit assumes a severer and more definite form. The habit of military subordination unquestionably renders possible and easier the industrial enterprises of Germany (some of them vast, such as those of Siemens), which are models of smooth and quiet

organization. One may say that without exception the employers value military service, and prefer the man who has already passed through the ranks."¹

E. 21 years old. The Wanderjahre or years of travel and experience. A period of widening of horizon by change of surroundings.

II. *The English Child.*

A. From 2 until 5. Under the Education Act, 1918, Par. 19, sec. 1, "The powers of local education authorities for the purpose of Part III of the Education Act, 1902, shall include the power to make arrangements for supplying or aiding the supply of nursery schools (which expression shall include nursery classes) for children over 2 and under 5 years of age or such age as may be approved by the Board of Education, whose attendance at such a school is necessary or desirable for their healthy, physical or mental development and attending to the health, nourishment, and physical welfare of children attending nursery schools.

B. From 5 until 14. By the Elemen-

¹ Board of Education Pamphlets, No. 18, *Compulsory Continuation Schools in Germany*, 1910, price 9d.

tary Education Act, 1870, sec. 74, school boards, with the approval of the Education Department, could make by-laws requiring parents to send all children from 5 to 13 to school. They were to determine the hours of attendance, impose penalties for non-attendance, and remit part of the fees for very poor children.

It was expressly stated that there was to be religious freedom, and that in the case of children of from 10 to 13, the by-laws should provide for exemption, if a due standard of education was reached. Reasonable excuse for non-attendance include sickness, residence without a radius of three miles from the nearest school, and efficient instruction elsewhere.

By the Elementary Education Act, 1876, it was made illegal for children under 10 years of age to be employed at all and for children over 10 to be employed unless they possessed a certificate of proficiency in reading, writing, and arithmetic.

The Education Act, 1918, in Clause 8, 1, abolishes all exemptions from the rule of compulsory attendance below 14; by Clause 8, 2, 15 years is substituted for

14 as the age to which by-laws may insist upon parents sending their children.

C. From 15 to 18. The child is to go to a continuation school, where the curriculum is to be in part liberal, in part vocational.

D. From 18, the Military Service Acts seize upon every young man so long as conscription exists actually or potentially.

A comparison of these two tables reveals the startling fact that the Education Act, 1918, completes an identical course of instruction with the German. This will have two results, in so far as it makes education more efficient it will make education a more useful weapon for good or ill in the commonwealth; in so far as the framework is used to build up a structure on the Prussian model, the danger of such a thing is vastly increased.

It is for this reason that we must now be all the more wary lest a reactionary and amateur group of educationists capture the system and use it for their own ends. The new Act increases the opportunity for harm and calls for strenuous support of the principles of true education as distinguished from education in the interests of military power, industrial servility or governmental autocracy.

For good or ill the question of State compulsion was settled in 1870; for good or ill the children of the nation were delivered into the hands of the governing class; 1918 sees the completion of the system.

In a really democratic society compulsion would be both harmless and unnecessary; but we are not a democratic society. In 1859 Mill wrote: "Were the duty of enforcing universal education once admitted, there would be an end to the difficulties about what the State should teach, and how it should teach, which now convert the subject into a mere battlefield of sects and parties, causing the time and labour which should have been spent in educating, to be wasted in quarrelling about education. If the Government would *require* for every child a good education, it might save itself the trouble of *providing one*. . . . The objections which are urged with reason against State education, do not apply to the enforcement of education by the State, but to the State's taking upon itself to direct education: which is a totally different thing. That the whole or any large part of the education of the people should be in State hands, I go as far as any one in deprecating. All that has been said of the importance of individuality of character, and

diversity of opinions and modes of conduct, involves, as of the same unspeakable importance, diversity of education. A general State education is a mere contrivance for moulding people to be exactly like one another ; and as the mould in which it casts them is that which pleases the predominant power in the Government, whether this be a monarch, a priesthood, an aristocracy or the majority of the existing generation, in proportion as it is efficient and successful, it establishes a despotism over the mind, leading by natural tendency to one over the body. . . . All attempts by the State to bias the conclusions of its subjects on disputed points are evil.”¹

It adds to the difficulty that many of the subjects which the ruling class regard as settled are not so regarded by a very large section of the governed. Among such subjects are the value of imperialism, which the Navy League is hammering into elementary school-children by means of flags and essay competitions ; the need of armaments, which is also part of the Navy League school curriculum ; the supremacy of the State over the individual, which the Duty and Discipline movement, the Empire League and the upholders of cadet training desire to impress

¹ Mill, *On Liberty*, p. 128 (World's Classics edition).

upon the children of the workers. Besides the extension of the years during which a child must come compulsorily under the power of the State, the Education Act, 1918, extends the means to this end by widening its sphere of operations. Clause 8, sec. 6, makes it compulsory for a child to attend classes "for the purpose of practical or special instruction or demonstration," and Clause 17 enacts that any child may be compelled to attend holiday or school camps, centres for physical training, etc.

Now there is no doubt whatever that the Act supplies an increased power to the educational system and therefore is worthy of full support; but nevertheless it requires careful watching in its administration.

"I do not know how it is in foreign countries, but in Germany it is only the nobleman who can secure a certain amount of universal, or, if I may say so, personal education. An ordinary citizen can learn to earn his living and, at the most, train his intellect; but, do what he will, he loses his personality. . . . The nobleman is to act and to achieve. The common citizen is to carry out orders," says Goethe;¹ and it is this spirit which must be kept out of English education.

¹ *Wilhelm Meister's Lehrjahre*, Bk. V, ch. iii.

We have seen that the systems have become almost identical and that the lives of the German child and the English child are equally requisitioned by the State. It is obvious that the difference in results is due to the spirit underlying the systems, and that the chief danger is that captive Germany shall lead captive an over-proud England, by an importation of her spirit into our education.

This must be guarded against from three aspects, roughly to be differentiated into the method of teaching history and patriotism ; the aim of continuation schools ; and education for discipline. Above all education is concerned with the welfare of children and not of the army or of industry ; this must be the dominant note in its orchestration.

There are many signs of ill-omen ; in Parliament, to which belongs the ultimate authority over education, there has been a significant movement in favour of a definite military training as part of the curriculum. A group of reactionaries, led by Mr. Peto and Colonel Yate, strong in patriotism but weak in the head, demanded that military drill should be part of every boy's school training. From a purely medical point of view such training has been definitely proved deleterious, from a psychological point of view it has been

proved even more deleterious, and therefore from a national standpoint it is noxious ; nevertheless all the old arguments were trotted out : “ We will never be sure of perpetual peace until the youngsters of England, Scotland, and Ireland too, are so trained that they are ready and fit to fight for their country if necessary ” was the main line of argument. It will therefore be necessary to elaborate later the physical and psychological degeneration attendant on such training.

CHAPTER IV

THE TEACHING OF HISTORY AND PATRIOTISM

WHAT should be the spirit behind the teaching of history and love of country? In the present war we have seen a nation solidified by a pernicious belief in self-righteousness which has brought it to destruction; but as this very solidity is an ideal in many people's eyes, we are now faced by a school who want to use the Prussian weapon to produce Prussian efficiency, blind to the danger of producing the attendant Prussian mentality.

In the past, history to the German teacher and to the English has meant something very different. The English code writes as follows: "The essential matter is that the work should be so planned, and so carried out into practice, as to give the child's imagination the freest scope, to let it receive unawares vivid impressions of other ages, in which manners and ideas and environment were very different, while human nature was nevertheless the

same ; in other words, to awaken in a rudimentary form that sympathy with the past which is the necessary foundation of the historical sense. . . .

“ When dealing with the story of our Empire, he will have abundant opportunity to bring home to his class the fact that in learning British history they are learning a part of a larger whole, and that their sympathy and respect are due to other nations and races, with whom, whether as enemies, allies, rulers, or traders, Englishmen have had and still have so many dealings. . . .

“ For young children history is pre-eminently an instrument of moral training . . . there is no need for the teacher to turn his lessons into sermons ; still less should he encourage children to sit in judgment on the great men and nations of the past.

“ If he makes history living to the children, they will learn naturally in how many different ways the patriot has helped his country, and by what sort of actions nations and individuals have earned the gratitude of posterity. Without any laboured exhortations they will feel the splendour of heroism, the worth of unselfishness and loyalty to an ideal, and the meanness of cruelty or cowardice.”

It is instructive to compare the above official

utterance with a German official history syllabus for an elementary school at Potsdam.

FIRST YEAR.

Summer.—1. Names of Prussian rulers and their children. 2. Important events in the life of the Emperor and Empress. 3. Other members of the Royal House. 4. Life of Frederick III. 5. Recapitulation.

Winter.—6. William I as youth. 7. Do. as King. 8. Do. as Kaiser. 9. Kaiserin Augusta. 10. Bismarck and Moltke. 11. Life of Frederick William IV. 12. Recapitulation.

SECOND YEAR.

Summer.—Work of first year recapitulated.

Winter.—1. Frederick William III and Louisa. 2. The troublous Napoleonic years. 3. Heaven's vengeance in Russia. 4. The call to arms by the King in the cause of Freedom. 5. Blücher's victory at Katzbach. 6. Battle of Leipzic. 7. Stories of the War of Freedom. 8. Stories from the life of Frederick William III. 9. Recapitulation.

Teaching such as this, fortunately, has been rare in English schools, though, it should be remembered, owing to the tone of education resting in the last place on the personal feeling of individual teachers, it has not been entirely lacking. Now, however, we are faced with a desire expressed in influential quarters to introduce the type of history teaching which, like the German, aims at inculcating State worship and autocratic thinking.

Lord Sydenham, for example, wishes to see instruction "in the causes of the war, its principal events, the issues at stake, and the economic conditions which will follow its conclusion." Such instruction, to be of value, would need a god from another sphere to give it; history becomes of value only when time has made judgment of secondary interest to the learner.

Lord Sydenham goes on to show that his idea of historical instruction is the lodging of an indictment against Germany; "they ought to be told of the ruthless destruction of Belgium and Serbia, and it should be explained to them that this was due to the fact that these gallant little countries stood in the path of German ambitions. . . . It will be said by Humanists and by many Socialists that all international ideals are worth inculcating.

The war has disposed of that fallacy for a generation at least.”¹ This is not history teaching; further, it is the method whereby Prussia fertilized in the young the seed which was later to bring the fruit of discord and world-strife.

The Archbishop of Canterbury welcomes the Prussian ideal of patriotic teaching, saying in the same debate, “let any one read the circulars which have been issued by the Director of Education . . . giving guidance and direction to teachers how to teach patriotism, what should be the meaning of Empire Day, how our Empire came to be what it is, and instructing them to give this instruction, through geography, through history, through the other various lessons which lead up to the character basis on which it is desired to build, and he will see that if the teachers are not giving such teaching in their schools, it is not for lack of material furnished to them by authority.”

It is a poor look-out for the future if we propose to use history to perpetuate discord; the propaganda, which is necessary in order to solidify a warring nation, should be withdrawn from the coming generation who

¹ Lord Sydenham in House of Lords, November 23, 1915.

have to live in conciliation with the foes of their fathers. As for teaching the history of the war, it has been found impossible to be fair and just to other nations in the teaching of past history ; contemporary history, if treated from the educational standpoint, is more difficult still ; if education is to be used as a political weapon, it is easy enough to use contemporary history to train the mind of the child to regard its nation as a chosen people ; but once education becomes a political weapon it becomes Prussian, and we as a nation are defeated by Prussia when we imitate her.

“ To take a simple and almost trivial example : the facts about the battle of Waterloo are known in greatest detail and minute accuracy ; but the facts as taught in elementary schools will be widely different in England, France, and Germany. The ordinary English boy imagines that the Prussians played hardly any part ; the ordinary German boy imagines that Wellington was practically defeated, when the day was retrieved by Blücher's gallantry. If the facts were taught accurately in both countries, national pride would not be fostered to the same extent, neither nation would feel certain of victory in the event of war, and the willingness to

fight would be diminished. It is this result which has to be prevented. Each state wishes to promote national pride, and is conscious that this cannot be done by unbiased history. The defenceless children are taught by distortions and suppressions and suggestions. The false ideas as to the history of the world, which are taught in the various countries, are of a kind which encourages strife and serves to keep alive a bigoted nationalism. If good relations between States were desired, one of the first steps ought to be to submit all teaching of history to an international commission, which should produce neutral text-books free from the patriotic bias which is now demanded everywhere.”¹ The whole problem may be briefly stated thus: as in every other walk of life and branch of education, in the teaching of history we are faced with a reactionary trend and a progressive trend; the reactionary trend desires to accentuate the bias of historical teaching and to copy Prussia by making such teaching a State weapon. To the progressive mind it is plain that the next generation must devote itself to widening the circles of *esprit de corps*, by thinking a little less of its duty to its own country, and a little

¹ Russell, *Principles of Social Reconstruction*, p. 149.

more of its duty to other countries.¹ In this task the influence of history teaching will be overwhelming. In the face of such sane thinking, the Navy League is indefatigable in its efforts to imbue school children with a love of navalism, and in this task it meets with more success than a militarist could ever hope for, because the Navy contains more poetry and is nearer in its appeal to our island temperament. It is none the less dangerous for this.

On April 4, 1918, the Grand Council of the Navy League passed the following resolution: "The Grand Council of the Navy League again earnestly commends to the President of the Board of Education, the Education Committees of the country, and the British Public, the vital need of the systematic teaching of the use of sea-power and naval history in secondary and primary schools, and urges that the necessary provision for the attainment of this object be embodied in the Education Bill now before Parliament."

In support of this Mr. Arnold White said, "The use of sea-power is in sinking the enemy's fleet. The object of sinking the enemy's fleet is to raise the price of the enemy's food, and the enemy's necessities, and the enemy's

¹ Lord Hugh Cecil.

clothing. That is the object of sea-power, and it is the noiseless, bloodless pressure upon the vitals of the enemy. If that one truth had been understood by the education departments, the war would never have happened. And now you have to require that every boy and girl in the country . . . shall master the elements of strategy which are open to any sane human being of fourteen years of age, or even twelve years of age, and in order to be strong you must prepare, and in order to prepare, you must know in your own mind what you are going to do."

Thus we have an organization spending thousands a year to teach children that we must have sea-power in order to be able to starve the women and children of another country: that this is a beautiful ideal in consonance with what they were taught at the beginning of the day in their Scripture lesson. Thus is Prussianism at work in this country.

The activities of the Navy League include prize essay competitions, lantern lectures, and displays in elementary schools. Shall they be allowed to use their knowledge of child psychology to brutalize our children as Prussia brutalized hers?

So, too, the Nottingham Education Committee was advised to provide a Union Jack

in all schools so that each morning the children should be taught to salute it "as the symbol of our national abilities."

For the Duty and Discipline Movement, Lord Sydenham says, "By far the most important change required is the inculcation of patriotism in its highest sense. The teaching the nation would most need in the future was best expressed in the two words 'duty' and 'discipline.' "

The Education Committee of the county of Southampton lays it down that "to no other end can the energies of teachers, from the highest to the lowest, be more profitably directed than in cultivating patiently, consistently, ceaselessly, the spirit of Patriotism." Now there is a humanistic love of country which is merely a part of true internationalism. It is the love and pride in one's country's spiritual contribution to the universe. Such ideals are at the basis of the Danish Folk High Schools, where the adolescent is taught to revere his country's spirit as it is revealed in folk-song and mythology, music and art; to familiarize himself with his country's temperament, its gift to the world; to express in himself all that is best in this spiritual heritage. Thus do we learn to feel ourselves citizens of no mean city.

But the dangerous patriotism based on a love of commercial supremacy, naval and military efficiency and insular misunderstanding and undervaluing of all things foreign, which is all that the Navy League, the colonels and bishops on the education committees and the givers of flags and bunting mean when reduced to its lowest terms ; this let us strive to eliminate and not to perpetuate, it will merely make us more like Prussia and less like England's better self.

CHAPTER V

THE TWO VOICES: GERMANY AND AMERICA

WAR transforms both victor and vanquished ; and it is not surprising that Germany, on the one hand, is revolting from the educational theories which have helped to ruin her, while America, on the other, is showing signs of adopting the very methods she was out to defeat.

The movement in Germany against education for military and industrial efficiency is pronounced. We shall see later that German physical educationists are crying out against military drill as a form of physical training ; the following will show the trend of feeling with regard to the teaching of patriotism.

Dr. Hurwicz (Berlin) in *Friedenswarte*, February 1918, writes as follows on " Political Education as a Peace-Factor " :

" Is it merely a coincidence that precisely those States which possess citizens that are politically the best educated . . . Switzerland, the Netherlands and Scandinavia, are

just those which have successfully kept out of the war? Whilst . . . Italy and Rumania have been dragged into it? . . . Universal democracy will be merely external and incomplete, unless . . . backed by political developments among the masses, . . . pacifists ought to interest themselves in the political education of the people. If this war is the result of popular passion and want of reflection among the masses, then . . . the chances of outbreak of war are probably in inverse ratio to popular political development."

Here we have a definite break away from the old Prussian education which our Navy League wishes to adopt.

August Mayer, in a pamphlet, *Intellectual Italy opposed to the War* (1916, Munich, pub. Müller), says :

"That the foundations of the citizen's political attitude are laid in *school*, is in itself a political fact of first-class importance . . . in France . . . the contrasts have been remarkably and practically illustrated. For years after 1870 the idea of the *Revanche* prevailed in the schools, and the history reading primers were compiled accordingly. . . . With the new century we find, however, a marked change ; and the ideas of the Hague conference and of pacifism especially got hold

of the French school-teachers : ' Down with the war ' and even here and there refusal to do military service. . . . The Morocco affair of 1905 created a revulsion. Hervé was put in prison and the humanist primers banished from the schools. Here and there a jingo tone crept in and the teaching took on a militarist tendency. . . . It is worth noting that the Morocco affair had a disturbing effect upon the German school-teachers. . . ."

Schawelmann writes in a book called *My Experiences in School-teaching* :

" We teachers of the people must do everything in our power to efface distinctions of nationality. For this reason we combat patriotism under any and every form. Deliberate educating in patriotism always means undermining popular morality and culture, and is therefore downright immoral. . . . We must show the children patriotism as it really is : an immoral, narrow-minded, and irreligious passion. . . . It must be our task never to weary in destroying the people's illusions as to the necessity and sanctity of war."

Professor Förster in *School and Character* says :

" Ethical teaching, while laying stress on love for one's own country, must not forget to

sound out the grave dangers of being led away by mass-feeling, and to insist on the fact that the welfare of our own country is only secure, when patriotism is under the control of conscience and a sense of justice."

If we turn for a moment to the ally that was once Austria-Hungary we find Vitag, a Hungarian, on February 1, 1918, speaking as follows :

" Teachers, professors, instructors of the people, who are still waiting in your caverns dug into the soil of distant countries, just remember what the system of our education used to be prior to 1917. What did we teach in our primary, secondary, and high schools, and what did the father of the family teach at home ? The incompatibility of nations and the reign of force. We taught our children that might is right in our fairy-tales, our nursery-rhymes, in play and gymnastics, in juvenile papers and text-books. . . . Up to now we worked for war, in future we must labour for peace, for a permanent peace. The whole world must be educated up to it."

In Germany a sharp conflict is going on as to the introduction of drills and military practices, etc., into the schools. The opposition is very strong and based on pedagogic

and not pacifist principles. The monthly review *Tat*, whose policy is "Kultur-politisch," supports a non-military education strongly, favouring the Wandervogel movement, a system of school pilgrimages on "Boy Scout" lines but without any military flavour, and aiming particularly at developing freedom and initiative.

In the nationalist-imperialist *Deutsche Revue* we have M. H. Boehm of Strasburg writing :

"The coming peace must be lived as peace ; it would be a great error to carry the strained methods of war over into the days of peace—we must not lose our calm and dignity. . . . It is impossible that all the will-power and capacity in our educational system can be directed towards preparation for a future war (even considered as a possibility) without the outbreak of war itself being thereby facilitated. If the schools turn out good men they have done their duty. The rest must be left to the army if the Government needs soldiers. The free schoolboy associations, such as the *Wandervogel*, are far better than any drill system. We shall best meet all the problems of the future by realizing our deepest selves and by avoiding any short-sighted militarizing or other undue specialization of the schools."

Stiev-Semlo of the Technical High School at Cologne in his large work, *The Basic and Future Problems of German Politics*, 1917, Bonn, says :

“ The specific nature of our youth, who are first boys and not soldiers, must not be suppressed. They must not be prematurely forced into a mould, subjected to barrack *régime*, drilled and made into machines.”

Finally a book has been published at Munich edited by F. W. Foerster and contributed to by eleven others against militarism in schools. Foerster says that the true depth of service and duty is realized best by free school-work, unmixed with extraneous attractions and a discipline unsuited to boys, who should learn co-operation amongst themselves. Discipline of the military kind prevents the development of the finer spiritual qualities, of conscience, and of the power of autonomy. Moreover, in view of the difficult European situation which will arise in the future, the young people must be deliberately trained in a way of life calculated to promote peace.

Nelson, another contributor, writes :

“ In place of a militarization of our youth (as the coping-stone to the prison of individual freedom) we need a renewal of our whole educational system. The schools must train

autonomous men, conscious of their human dignity, and not blindly obedient tools."

Other arguments put forward by these German writers may be summarized as follows. Especially in the case of original and gifted temperaments, military discipline leads to serious inward impoverishment (von Wiese). On hygienic grounds the militarization of schools, with its neglect of individual peculiarities, is to be rejected. The military exercises are not the best from the doctor's standpoint. Moreover, it must be remembered that the educational ideal of to-day is the development of strong personality, and no mere barbaric physical strength: the former is destroyed by drill (Dr. Nicolai).

These are the lessons Germany has learnt from the war: the need of individuality, of humanist education, of abandoning the teaching of patriotism. In a later chapter we will find examples of English writers advocating the policy which Germany has thrown over in the light of the war; but having seen the strength and trend of the new movement in Germany, it will be instructive to turn to America for examples of retrogression due to war fever. The following facts will warn us of what we have to fear from our own reactionaries.

“ Because they contained German folk-songs or airs of German origin, 48 pages have been cut from 250,000 music text-books that had been certified for use in California’s schools this year, it is announced by the State Commissioner of Elementary Schools. . . . In explaining this censoring by the use of the shears, the Commissioner of Elementary Schools has issued a bulletin stating that the contract for these music text-books was made in 1915, and, rather than destroy a large amount of property, it was decided to cut out the pages on which German songs or airs appeared.”

“ The National Security League reports that its committee on citizenship in elementary schools has become a veritable clearing-house of methods in teaching patriotism. . . . The public school-teachers of the country have arisen to the unusual responsibility placed upon them and have turned the class-rooms of the nation into a veritable second-line trench.”

With regard to the teaching of German, we find in *The Times Educational Supplement*¹ the following :

“ On humanitarian grounds, apart from scientific or commercial, the German language as written or spoken for the last hundred

¹ May 24, 1917.

and fifty years has now nothing to offer our children. . . . What of the older German is left that could justify our children in learning the language? Not much; German, it must be confessed, cannot compare with Greek, Latin, French, or English for literary masterpieces. . . . In the general scheme of education for the training of the mind and character of the young it need have no place."

It is interesting to compare this with the report of the Board of Education Committee on Modern Languages (Cd. 9036), which recommends modern languages for their educational value in this order—French, German, Italian, Russian, Spanish !

There is much instruction to be gained out of this tendency to remove German from the school curriculum. It is a good example of the effect of war fever. In the days when in all the illustrated papers the paw of the British Lion was close clasped in the paw of the Russian Bear, when we discarded Beethoven and adopted Tchaikovsky, when in place of the Rhine music we sung Volga boat songs ; indeed, before we were grossly disappointed by the Russian Revolution, we introduced Russian alongside of or instead of German in our schools ; for German was the barbaric whoop of the Hun, and Russian, the prophetic

voice of Holy Russia. But *nous avons changé tout cela*, and presumably the anarchy of the Russian grammar is nearly doomed.

To ostracize the German language is the sort of thing which would occur to the delirium of an arm-chair patriot; the soldiers are more sensible, when German and French conversation classes were started for the troops, many more chose the former than chose the latter.

America has been badly bitten by this particular form of madness.

"Among types of war work successfully done by all or several State departments of education are the following: State superintendents (of education) were made State representatives for various educational and money-raising devices. German text-books were examined for un-American or pro-German dogmas, and the teaching of German and teaching in German were eliminated."

"The Missouri Council of Defense urged a state-wide campaign for the further elimination of the German language in public schools. . . . Reports from many counties showed that German is now an outlawed tongue in parts of Missouri."

"The Americanization Committee appealed to the boards of education of the State to

immediately strike the German language from the curriculum of all public schools. . . . In most cities, including St. Louis, it has either been dropped or is in process of gradual elimination."

"The School Board of Medina has abolished the teaching of German in the city schools."

"The Lower House of the State Legislature (of Louisiana) has passed an act prohibiting the teaching of German in all elementary and high schools."

The following is a summary of the report of the American Defence Society: In Michigan 50 per cent. of the schools have dropped German, in Mississippi "German is not being taught anywhere," in Nebraska "I know of no high school that will have a course in German next year," and so on through all the states. As for the teaching of patriotism, we are told that "approximately 200,000 public-school teachers are receiving, at 25¢ 'Teacher's Plattsburgs' throughout the country, practical instruction in patriotic education, and since June 1st about 28 tons of war literature has been shipped to these schools by the National Security League."

Comment, necessary or not, is useless. Those who cannot see the folly of such action are unassailable by argument.

CHAPTER VI

THE WAR ENVIRONMENT OF THE CHILD

THE failure of education is due to a false limitation of the scope of the term. The war is merely the final proof of this failure.

The school and its associations play a comparatively small part in the total education of the individual, and until the other parts are studied with equal care the net result of education cannot be great.

The child is educated by his total environment, the school is merely an instrument formed to make the interplay between environment and personality more effective. But the child goes to school more or less unwillingly, and yet he will learn twice as much from every willing act than from every unwilling. It follows that the three other peaks which rise above the general level of the child's environment—the Press, the boy scouts, and the cinematograph—need watching as well as the school.

To the psychologist war is a period of social

life in a state of disease ; the war neuroses of civil life are more dangerous than those of the army ; and the child suffers accordingly. His environment is his education, and his environment is psychologically in a state of disease.

Take the Press ; the following is one specimen taken at random from the miscellaneous publications which are planned to train the growing mind to appreciate *John Bull* and the *Daily Mail*. It is neither better nor worse than the vile inanities on which our youth is fed, week in, week out.

MY HUN HUSBAND

TOLD BY BARONESS VON HEYDEN.

(The English Wife of a German Nobleman Officer.)

The Crown Prince was now in the room. " Here I am, baroness," he said, with a shrill titter. . . . The Prince ate and drank voraciously, and it was not long before the wine got the better of him and he began to make love to me. " You must visit me on the Western front," said the Prince, speaking thickly, for the wine had reached his head ; and trying to seize my hand, " I—I am to take Verdun with an army of half a million

men. Adolf shall come with me, baroness, and we'll make a merry party when we celebrate the victory of my army." I led him to the sofa—no German room is complete without one—and when he flopped on to it he held my hand between his own and pressed his lips in maudlin fashion against it.

"I—baroness—adore—" the words trickled out of his weak, foolish mouth before he dozed off.

Adolf [her husband] was by my side in an instant, the madness of fury distorting his unhealthy features.

"Take care," he hissed, raising his clenched fist. "Do you think I'm a fool, not to be able to guess that you expected that man?" "I'll kill you if you're not careful!"

"Please take your hands off my arms," I said haughtily. "Your brutality and the prince's insults may be German, but they're certainly not English, and I hate both."

He drew back, astonished at the sincerity in my tone and manner, but he was too Prussian to believe that I resented the attentions of the future German Emperor. . . .

With a bellow my husband rushed at me and sent his right fist crashing into my face. When I got up next morning there was a big bruise under my right eye and the cheek was cut. "I see I've spoilt your beauty,"

my husband said, with a sneer, looking complacently at my disfigured face. He burst into a loud laugh.

This is a very typical example of how the Press accentuates the child's war neurosis. The second important educational factor, the Boy Scout movement, is dealt with later rather fully; every one knows that it has to a very large extent become a military organization. Lastly, the "pictures" have been given over to the prevailing spirit.

The result of all this is most plainly visible in the increase of juvenile crime; there are other and worse results—injury to the nervous system, war-shock of one kind and another—which will appear in a generation's time in a weakening of moral and nervous fibre, but the increase of juvenile crime will be a sufficient example of the damage done to children by the war. It has been variously explained as due to the weakening of parental control, darker streets, depleted police force, and so on, but a more comprehensive reason lies in the injurious effect of war on the child's nervous system.

Juvenile crime is due chiefly to the need for excitement; the boy, who robs an orchard, enjoys the apples, but, subconsciously perhaps, he enjoys the risk still more. Therefore

education must give a moral equivalent for this need for excitement. In the second place, the imitative faculty in children is bound to transform the war activities of the adult into a sort of minor hooliganism. If we can realize what repression of higher activities is produced by the dull, ugly, and artificial environment to which the majority of the human race is bound, and of which the war environment is merely the final climax, we can see that the solution of child neuroses must be looked for in a widening of educational endeavour and a provision through education of good outlets and spiritual equivalents for animal passions.

During the war and for long after it should have been the duty of schools to counteract the war environment ; but the militarist outlook has seen in the schools a " veritable second-line trench " and done everything possible to accentuate the war environment. We teach our infants in Glasgow to sing :

Oh, what will little baby do
When he grows big and old ?
Perhaps he'll be a soldier,
So gallant and so bold.
When pipe and drum go rum, tum, tum,
To battle he will go,
And send his country's foemen down
Like ninepins in a row.

Beside this disgusting arm-chair patriotism it is worth while putting the following lines by way of contrast. They appeared recently in the *Nation*, and represent the feelings of those who have learnt the lesson of the trenches.

You'd like to be a soldier and go to France some day ?
By all the dead in Delville Wood, by all the nights I lay
Between our line and Fritz's, before they brought me
in ;
By this old wood and leather stump, that once was
flesh and skin ;
By all the lads who crossed with me but never crossed
again ;
By all the prayers their mothers and their sweethearts
prayed in vain ;
Before the things that were that day should ever more
befall,
May God, in common pity, destroy us one and all !

There is little point in accumulating examples of what has been universal. The child has throughout been regarded as a potential soldier, and not as the pioneer of an epoch of goodwill. Now a child assimilates and magnifies whatever point of view is presented to him ; if a callous outlook is given him, he will regard armies of men as he regards his box of soldiers, to be stood up and knocked down with a brick block. If he is shown the humanitarian side, the fact that each of the Germans " brought down at

the rate of forty a second"¹ leaves a wife and children and that the Germans can bring down English soldiers in the same way he will gauge the true meaning of war.

Beautiful that war and all its deeds of carnage must
in time be utterly lost,

That the hands of the sisters Death and Night incessantly
softly wash again, and ever again, this soiled world ;

For my enemy is dead, a man divine as myself is dead,
I look where he lies white-faced and still in the coffin—

I draw near,

Bend down and touch lightly with my lips the white
face in the coffin.

The insensate belief of militarism that national solidarity demands the infection of children with war-fever bids fair to take from us in the years to come the victory we have won in the field over Prussianism.

¹ Quotation from *Children's Magazine* account of war for children.

CHAPTER VII

CONTROL THROUGH THE TEACHER

THE principle of compulsory education to a great extent transfers the *patria potestas* from the parent to the teacher. The teacher has a greater control over the individuality of the child than any one else, and yet in this country there is no attempt at parental control of the teacher.

If the power of parenthood is put in the hands of a teacher, it is imperative that that teacher is not a State servant under the control of the State. Though Parliament makes laws, and the Board of Education issues codes, it is the teacher who gives the colouring to the education; though the higher authorities may disavow militarist teaching, he is perfectly capable of making every lesson a lesson in militarism. Therefore one of the needs of the future is parental control of teachers.

Seeing how important the teacher is we shall not be surprised to find attempts made to control their minds and beliefs in such a

way as to ensure allegiance to the State and the propagation of such allegiance in a very complete form.

“ It would be giving too dangerous a power to Governments, were they allowed to exclude any one from professions, even from the profession of teacher, for alleged deficiency of qualifications,” said Mill half a century ago. The danger, he saw, was this: if the Government can select teachers according to teaching qualifications, they may also go a step further and penalize those whose views are opposed to those of the Government. This is what Germany has done systematically and we are not surprised to find our Prussians doing precisely the same thing.

All countries have known this kind of control; Spain affords the example of Ferrer, whose brilliant career of educational reform ended in his judicial murder by the military authorities. In France the case of Monsieur Hervé is notorious; he was a secondary schoolmaster at Sens; under the pseudonym of “ Un Sans-Patrie ” he contributed a series of articles to a small revolutionary paper. One sentence quoted at his trial was “ for the Catholic religion you have only to substitute another religion more foolish and more bloody still, the religion of patriotism.” Now such

a statement may offend the consciences of the parents, and if this is so, it is for them to take action. They must ensure that besides writing sentiments repugnant to them under a pseudonym in a paper, the teacher seeks to indoctrinate their children with similar things. But on no account must the State be given any power to dismiss for personal convictions opposed to the State. In the case of Monsieur Hervé, the War Office lodged a complaint against him on the ground that his articles were a scandalous attack on the army. The Minister of Public Instruction took the matter up and M. Hervé acknowledged that he held socialistic and anti-military opinions, whereupon he was removed from his place. His error was in no way connected with his profession, but he was penalized because the Government saw in him a man of different ideals from the orthodox and a source of weakness to army discipline.

In commenting on the general methods of limiting the teaching of history in French schools and the controlling of the private views of teachers, a Board of Education Special Report says :

“Of course under some conditions the majority of the nation, or the ruling power, may insist on the ‘historical’ lessons in

the schools being used as a channel for imparting a particular view of controverted points. But this process corresponds to what used to be called in England 'tuning the pulpits.' It opens the door to hypocrisy and intellectual dishonesty, and sterilizes much that is best in the teaching of history. Freedom is the breath of education. Schools cannot do their best under a sort of martial law. . . . Is it not better that teachers should 'speak [what they believe to be] the truth in love,' than mask their real beliefs under an appearance of indifferentism?

"The teacher needs to exercise great tact, sympathy, and fairness in his treatment of history. He is untrue to his office if he suppresses facts like a partisan, and attempts to warp the judgment of his pupils by keeping them in ignorance of circumstances and arguments which they ought to know in order to form a fair judgment. Though such facts are unfavourable to the teacher's own point of view, he is . . . in honour bound to disclose them in so far as the minds of the pupils are mature enough to appreciate their weight and true bearing. Does not a nation need in each of its schools somewhat different types of historical teaching, and teachers taking different standpoints? But any such arrangement,

if it is to be compatible with national unity, involves toleration of conflicting opinions. Out of such active toleration (not out of indifferentism or suppression of the facts) rises the best kind of national unity—that moral unity which embraces much intellectual diversity, and rests not on monopoly, but on open-minded freedom.”

This is a plea for the right of teachers to give their own points of view in questions of religious and political ideals. There is nothing very “advanced” in its attitude; liberty necessitates that truth should be uncensored, and it is a sign of a corrupt government to tamper with the full portrayal of every side of controversial questions, whether to children or to adults. It is a sign of the decline of our liberties, as a result of the war, that not only do we deny the right of teachers to teach their idea of the truth, but we have fallen so low as to penalize them for refusing to teach what they believe wrong. For example take the following case:

“In October 1917, Miss Roberts of Chester Holy Trinity Boys’ School refused to give a Trafalgar Day patriotic lesson based on a Navy League pamphlet. This pamphlet consisted partly of ‘atrocity stories,’ partly of brag about ‘starving Germany,’ and partly

of political denunciation of 'Little Navyites'—presumably Mr. Lloyd George and his associates—as 'proved lunatics' who 'have been working to destroy their country.' She was thereupon warned to find other work or to resign in order to avoid the stigma of dismissal; while, ironically, the pamphlet tells us that 'they [the Germans] have for many years been taught in the schools and by the newspapers and by lectures, to dislike and despise us, and to look forward to conquering us.' ”¹

Apart from the rightness or wrongness of the teaching of patriotism, this establishes a precedent for the dismissal of any teacher who will not teach what the governing authorities require. In this case the instruction demanded was partisan instruction of the full-blooded Prussian type which would have had the result of stimulating a state of mind in the children similar to that of the German child alluded to in the pamphlet; to-morrow the authorities may demand anti-socialist teaching, or any other instruction which will be of value to them.

It is not a question of forbidding instruction which would be resented by the vast majority

¹ *Militarism and Education*, p. 24. Stencil Report of National Council for Civil Liberties.

of parents, the lesson demanded was a special addition to the curriculum and one contrary to the aims set down in the national educational code. That it should have been demanded at all shows a Prussian taint, and the dismissal of Miss Roberts is a victory for Prussianism.

Nor can we be especially proud as a nation of our show of tolerance. Apart from the fact that honest discussion should never be censored, there can be no honest support for the policy of tampering with the personal beliefs of a teacher when they are unexpressed or have nothing to do with their professional duties. There is absolutely no excuse for the Government arguing, "So and so is a Quaker or a Socialist, we therefore do not consider that he is fit to teach." Another way of putting this argument is to say "that a Quaker is an immoral man who must be stopped from tampering with children," which is so obviously absurd that it would find no support in that form.

You do not say that the teacher has a very strict conception of religious doctrine which precludes him from agreeing with the State's policy, you put it as did Mr. Stanton who in December 1916 asked the Board of Education to "take steps to see that school-masters

and school-teachers who are linked up with anti-British movements shall no longer be permitted to hold appointments in our British schools ; if he is aware that these anti-British and pro-German movements are endeavouring to get teachers and school-masters to join their organizations for future unpatriotic ends ; and if he will consider the danger of allowing the mental development of British school-children to be left to such persons who openly boast of their pro-German sympathies and who sneer at the British flag."

Even if we grant that open expression of anti-militarist sentiments may be penalized if parents are opposed to such expression, the authorities have no right whatever to say that the holding of such views constitutes an immorality which precludes the individual from being a fit person to teach. Yet we can cite the following from numerous cases of a similar intolerance.

"Conscientious objector teachers in L.C.C. schools were in May 1916 granted leave of absence without pay for the duration of the war ; their period of absence not counting for superannuation purposes. The reason given was that their ' opinions were so much out of harmony with the general opinion on this question that their influence in the

class-room cannot fail to be very seriously affected.' There remained a small number of teachers who, while conscientious objectors, had also been classified unfit for general service and had therefore in accordance with War Office regulations been left at their posts. After considerable discussion by the Education Committee and the Council itself, they were in July 1917 transferred to clerical posts in the Education Office. Some members of the regular staff refused to work with them, and they were then given leave of absence until called up. Mr. Cobb, the Chairman of the Education Committee, explained that the intention of the Council in moving the men to new work had been 'to put them in a position where the military could take them if they chose.' 'Put the military authorities on to them,' he amiably advised a *Daily Mail* interviewer, 'and you will be doing a public service.' The *Daily Mail* joyfully did its bit; the military obeyed its summons, and the men were called up.

"In July 1916, the Hon. Bertrand Russell, Fellow of the Royal Society, and lecturer in Mathematics and Philosophy at Trinity College, Cambridge, was dismissed by the College Council.

"In March 1917, E. Farrar, head master

of Todmorden Secondary School, a conscientious objector, was released from prison for alternative service ; if Governors were willing the authorities agreed to allow him to resume teaching. The Governors refused the offer.

“ In October 1916, E. J. Baker, conscientious objector, was dismissed from the L.C.C. for failing to report for military service. Subsequently the Education Committee reconsidered and granted him leave of absence without pay.

“ In October 1916, Charles Black, conscientious objector, Liverpool secondary school-teacher and graduate of Cambridge, passed B2, argued that he was exempt on the ground of an arrangement between the Board of Education and the Army Council. Nevertheless, he was arrested, and the counsel for the prosecution argued that the fact that the education authorities did not want to retain Mr. Black's services nullified the arrangement. Mr. Black was handed over.

“ In January 1917, the Education Committee recommended the L.C.C. not to employ any who have appealed as conscientious objectors even though they may be returned to work as medically unfit.”

Thus we see that the Government have “ tuned the pulpit ” by preventing teachers,

who held unpopular and anti-governmental doctrines, from following their profession. If any one has such a right it is the parents, and not the Government, and by acquiescing in such action we have taken a step towards the Prussian ideal of the school as a second-line trench. In the future we are likely to see reactionary parties forbidding various progressive forms of thought in a similar way. Thus do we jeopardize the future by the narrow-minded prejudices of the present.

CHAPTER VIII

PRUSSIANISM AND THE CONTINUATION SCHOOL

THERE are two conceptions of educational aims to be discerned in recent educational legislation ; there is a genuine desire to give every child a more " liberal " schooling, and there is the reactionary aim of introducing vocational training on the Prussian model.

The first aim leads to producing better citizens, the second more efficient raw material for industry.

The continuation school was first perfected in Germany, where its organization is in the hands of the municipal authorities. The following are typical schemes.

At Munich all boys must attend the continuation school from 14 to 18, all girls from 13 to 16. " The central principle is that only those continuation schools have an attractive power worth naming which work in the direction of the future calling of the pupils, and that such only can exert an educational influence on the masses. For the boys this

technical training is indispensable in the economic, and for the girls in the social, interest of the State."

In Strassburg a boy leaves school in his fourteenth year and has to join one of four classes: (1) A general continuation course for unskilled workers; (2) a technical course; (3) a course in building or some other industry; (4) a commercial course. Classes are held during the day, and the loss of time to employers is minimized in all possible ways (e.g. free tram journeys to and from classes, and parallel classes on different days). The number of hours a week varies from four to eight, or nine in the case of the commercial course. Though the chief aim is industrial there is a social side to the schools; for instance, libraries are formed, lectures, entertainments, and excursions are arranged, and savings banks and reduced tickets to the swimming baths are further attractions.

The general continuation course for unskilled workers aims at giving instruction in subjects valuable to a large number of miscellaneous occupations in common, "and which may help to form of the more unstable elements something like sensible citizens. He will learn systematically about the means of intercommunication (railways, shipping

lines, etc.), commercial intercourse (telephone, telegraph, directories), in his own town and in the German Empire, the facts of hygiene, the scheme of government and the laws so far as they affect himself. . . . A boy who doesn't enter a trade through apprenticeship, but takes up some form of unskilled but more immediately remunerative employment, can only in exceptional cases raise himself into the rank of the skilled labourers, for the continuation classes do not attempt to convert boys in unskilled types of work into skilled workmen, interfering with the natural operation of the law of demand and supply."¹

The curriculum in this general course, besides what has been mentioned above, is instruction in citizenship (*Bürgerkunde* and *Heimatkunde*), hygiene, arithmetic and German.

Although the organization of continuation schools is in the hands of the towns, there is laid down in the Imperial Labour Law of 1897 the principle that the moral obligations of sending apprentices to the continuation school lies with the employer, and public opinion upholds this view.

¹ Board of Education Educational Pamphlets, No. 18, *Compulsory Continuation Schools in Germany*, 1910, price 9d., pp. 2-4.

Finally, it should be pointed out that the continuation school by no means ends the possibilities of technical education for the youth ; he can proceed to various higher technical colleges, but it should be remembered that from 18 to 20 he is bound to undergo military service.

Now there are, of course, strong advocates of such vocational training in this country. It has the obvious advantage of ensuring industrial efficiency, doing away with boy labour, reducing blind-alley occupations and increasing skilled labour. But so long as the liberal training in citizenship is as fragmentary as at present, further education must aim not at increasing the child's value as a wage-earner, but at amplifying his training in citizenship.

The Education Act was no doubt the outcome of the Departmental Committee on Juvenile Education in Relation to Education after the war. This extract from their final report leaves no doubt that the education to be provided in a continuation school is vocational.

Section 21.—We come now to the new device of compulsory Continuation Classes. These are, so far as we can judge, the remedy

to which educational and social reformers look with the greatest confidence as a step towards the final solution of the juvenile problem. There are, of course, no substitutes for a sound early education, but such education, when it terminates at 14, or even at 15, leaves the child with intellect and character still unformed at perhaps the most critical stage of his development, when both his mental and his physical life are at the maximum of instability. Some handrail is required over the bridge which crosses the perilous waters of adolescence, and it is this that a sound system of Continuation Classes may help to provide. ". . . We are assured by experienced teachers that, if they are given something like eight hours a week during a continuous period of years from the time of leaving school, they will be able so to utilize these hours as to maintain that effective contact with the forces of civilization, which is at present in many cases so soon broken. Even though the educational obligation may be a small one, it will be sufficient to establish the principle that a child is no longer to be regarded as at once attaining, when he enters employment, to the fully independent status of wage-earning manhood. He will still be one under authority, and open to the influence of encouragement and reproof, of the corporate

life and the offered ideals which even more than mere instruction are of the essence of the educational process. . . .

“ We believe that compulsory Continuation Classes will carry on the moral and disciplinary influence of the elementary school, will conduce to a far higher standard of physical well-being, will increase the industrial efficiency of the mass of the population, and will give those able to profit by it full opportunity for the beginnings of a valuable technical training.”

Thus the education suggested by the committee for pupils in continuation schools is meant to be vocational in its nature, and it follows that English education will consequently tend towards the German form. There is an atmosphere of “ efficiency ” in the words of the report, a stressing of the “ wage-earning ” side of manhood ; we are constantly told that the employer stands to benefit and that industrial output will be increased. Now this is a German way of looking at things, as we have seen, and a certain amount of uneasiness was manifested in the Commons in the debate on the bill, which naturally has been framed to carry into effect the findings of this report.

The alternative can be shortly stated : Is

continuation school education to be aimed at providing a further chance for the child to develop character, interests, and power of creative thought, or is it aimed at giving the employer better skilled tools for his factories and farms ?

To the latter, the vocational ideal, Labour is absolutely opposed. There are already movements arising from the workers themselves which point to a deep distrust of the national system, and a desire for a higher type of training ; if we adopt a system still further aiming at efficiency, Labour will revolt from it.

In 1913 an English factory owner said, "the more the girls work like machines, the better they please me. I don't want them to think. If they do they'll pinch their fingers."

This is the logical outcome of the Prussian type of thought, which wishes to use education to produce efficiency and not character. What is the safeguard ?

Just as impartiality in general education must be safeguarded by parental control, so in the long run the trade unions must take the whole question of vocational training out of the hands of the State and see to it themselves. Individuality is the aim of character training and not State worship, but in the

special form of education which is to fit for work, the boy becomes a craftsman whose future must be intimately connected with his guild, and his guild or trade union must make his vocational training as much their affair, as was the apprenticeship the affair of the guild of the Middle Ages.

Vocational training is needed, but it cannot be given until the principle of a State grant for all children up to eighteen is accepted on the part of the State, and the outlook on the child as a financial consideration rather than a spiritual integer disappears on the part of the parent, so as to balance the demand for vocational training with the demand for general training.

Until then the "three P's," patriotism, piety, and productivity,¹ will continue to sap education.

¹ J. A. Hobson.

CHAPTER IX

THE OTHER SYSTEM

No educational system offers a more complete contrast to the German than the Norwegian; it will therefore be of value to sketch some of these differences.

The great aim of Norwegian educationists is to abolish class distinctions in school-life, by removing the barriers between elementary schools, middle-class schools, *real* schools, and classical schools, so firmly maintained in Germany. Thus we have a fundamental difference that while the German system tends to stereotype the divisions in the social structure, the Norwegian concentrates on finding out the best education and giving it to every child and therefore ignores social differences between child and child.

The *folke* school is the common preparatory school of all alike: from it the child enters the *middel* school, which is "a children's school, which, following in the steps of the *folke* school, gives its pupils a complete,

thorough, middle-class education, adapted to the receptivity of childhood." In the *middel* school more hours are devoted to the mother tongue than in any other European country. There is no Latin nor Greek, but a great deal of German and English, and a large percentage of hours devoted to gymnastics and manual work. The child remains here from 11 to 15. He can then go on to a higher school. The following extracts from the Law of August 6, 1896, and from other sources will indicate the tone and aims of Norwegian education.

"*Cap. V, sec. 25.*—The hours of daily instruction shall, as a rule, be divided into six lessons of 45 minutes each. Of these lessons, six each week, as a rule one each day, shall be devoted to Drill, Manual Training or Singing. Between the lessons there shall be time for recreation.

"*Cap. VI, sec. 28.*—If any pupil offend against propriety or order, or show defiance or neglectful and careless conduct, reprimand or some mild punishment shall be administered. As a form of punishment may also be employed exclusion from school for a period not exceeding two months. Corporal punishment shall not be inflicted on girls or any pupils of higher secondary schools ;

whether and to what extent it may be administered at all shall be decided by the Education Department. . . .”¹

“The primary school in each municipality is governed by the School Board, which consists of a priest, the chairman of the Municipal Council, one of the teachers chosen by the body of teachers, and as many other members, (men or women) chosen by the Municipal Council as the Council itself determines. In the towns, at least one-fourth of the members of the School Board chosen by the Council are chosen from parents who have children in the primary school.”²

Education in the country is compulsory for only twelve weeks in the year, while six weeks’ voluntary instruction may be added. The school hours are 30 from 7 to 10, and 36 from 10 to 14. In the country there are 40 weeks in the school year with 30 hours each week.

SWITZERLAND (*Zurich*)

At the age of 4 a child may enter a kindergarten, which is optional and free. At the

¹ The law is printed in vol. viii. of the *Board of Education Special Reports*, pp. 24-38.

² *Op. cit.*, p. 72.

age of 6 education becomes compulsory ; all schools are under Government control. The child has to undergo a medical examination directly after admission to the primary school.

From 6 to 12 the child remains at the primary school, which is co-educational ; he mixes with children from every class. At the age of 12 the child may be sent to a boys' high school where he will have to learn Latin, or to a higher grade school to learn French, or he may remain in the two top forms of the primary school until 14, when education ceases to be compulsory. There are voluntary continuation classes which may be attended by the latter after the age of 14.

Every facility is given to enable the poor child to go to the high school : there are numerous bursaries and free places.

With regard to administration the system is thoroughly decentralized and the education and treatment of children shows many Collectivist tendencies. Homes for weak and anæmic children have been established in the mountains ; there is a system of holiday camps ; free meals and clothing, tram tickets and spectacles are provided for those who need them, and children are removed from the control of undesirable parents.

Every parent takes an interest in education, and understands the working of the system. Every quarter a report of the child's attainments is presented to the parent, who signs it.

Here we have examples from small nations of systems very different from the Prussian. If it is said that their tendencies would not suit one of the great Powers, that is merely another argument in favour of citizenship of a small state rather than a big one. The reader should especially note the part played by the parents in Norway and Zurich ; there is room for parental control on the basis of wider interest and understanding in our own system.

THE UNITED STATES

I do not think I can do better in concluding this chapter than to quote at length the excellent summary by Dr. Sadler of the difference between German and American ideals of education. It would be beyond the natural scope of this book to enter into an account of so vast an organization as the American system of education, for those who need them there are vols. x and xi of the Special Reports ; but the following extract will be valuable as illustrating many of the general ideas of this book.

“ In Germany the masses of the people have very little to do with determining the course of educational policy ; in America, nearly all education rests on popular control. In Germany, educational progress is guided by administrative order ; in America it depends much more on free discussion. In Germany, as a rule, the keys of the position are in the hands of a strong central authority ; in America, there is very great local freedom. German society is organized on a military basis ; American society on an industrial. In Germany, society is still largely organized in horizontal strata ; in America there is a much more vertical organization and a much more open draught from the bottom to the top. Germany (and Prussia in particular) has a strong tradition in favour of direct State management of industrial and other concerns ; in America (with considerable exceptions) the tradition is the other way. . . . In Germany the great majority of teachers are men ; in America the great majority of teachers are women. . . .

“ In Germany, the State guards the door to all professions ; in America, the professions are wide open to all. In Germany the secondary schools are deliberately made the sole avenues to professional life ; in America,

the organization is far looser and less restrictive. . . . In Germany, there is for the most part a social gulf between the teachers in elementary schools and the teachers in secondary schools ; in America this gulf does not exist.

“ In Germany, the secondary schools are organized almost independently of the ordinary elementary schools, without any dovetailing of curriculum, and in such a form that clever boys have, as a rule, to leave the elementary school at nine years of age in order to enter the secondary school at the beginning of its quite different curriculum ; in America, the great majority of the secondary schools are deliberately organized at the crown of the primary schools, and there is no ‘ break of gauge ’ between primary and secondary education.”

CHAPTER X

EDUCATION FOR DISCIPLINE

LET us now see how certain large and influential bodies are working steadily for a confusion of external discipline¹ with self-control and of regimentation with corporate spirit—the first two fundamental flaws we have already found in German education.

In certain quarters education for discipline is all the rage ; we are told that lack of discipline is the great fault of our youth, especially in the lower classes.

It must be remarked at once that there is a great difference between discipline as an aid to education and education as an aid to disciplined manhood. It is no part of the matter in hand to discuss the place of free-

¹ The word "discipline" is capable of different shades of meaning, but here it is not to be confused with "government" or "influence." For the difference between the three words, see *Principle and Methods of Moral Training*, Welton and Blandford, University Tutorial Press, pp. 153-7

dom in educational method ; self-government in schools and freedom as the starting-point of all child-training are important questions for teachers, but it is the danger of educating in order to produce a "disciplined" rather than an individual outlook on life that concerns us. At best discipline in education is a means, not an end.

"Discipline means instantaneous, uncompromising, unquestioning, implicit and cheerful obedience. . . . [It is] the art of making people do things as if they liked doing them. It is a necessity in all organized life, whether Naval, Military or Civilian. . . . Throughout the history of the world discipline has always prevailed over indiscipline from the time of the Roman legion to the present day. In an Empire such as that to which we have the honour and privilege of belonging, small wars against savage tribes have of necessity been frequent in our 'far-flung battle line.' . . ."¹

It is not difficult to see whither this sort of thing is trending, nor to perceive why it is desired to capture the educational system in order to inculcate such discipline. Militarizing of industry is the chief aim. Lord Methuen wrote to *The Times* advocating compulsory cadet training, and complacently re-

¹ Mencil Warren, *Elements of Discipline*.

marked "we worked on Lord Kitchener's admirable Australia scheme in forming the citizen Army in South Africa. Little did we anticipate that within three years this force would have *scotched a strike and quelled a rebellion.*" After the world war, the class war; and just as the savage would approach with a clod of earth in one hand and a spear in the other, so the governing classes wish to approach Labour with the Whitley report in one hand, and military strike-breaking in the other.

The book quoted above views the possibilities of labour trouble as an argument for the teaching of military discipline: "Before ending it is necessary to touch briefly on what is of all the duties that fall to the lot of the soldier far away the most unpleasant—being called out in aid of the civil power. . . . When the military come into action against the mob, the difference between discipline and indiscipline acquires its highest exemplification. The soldier has no personal cause for quarrel with the rioter. The former is merely part of a huge and perfect machine which, once started, does its work smoothly and well, and is no more personally responsible than the strap which runs over the wheel in a Chicago pork and sausage factory. Lord

Haldane says that the people of this country are very sensible, and as far as the writer knows, no case has ever occurred of a private soldier being hanged by a judge and jury for obeying a lawful command. Should such a case ever come to be tried by them, it is only to be hoped that they may remember the words of Pope :

“ ‘ Good nature and good sense must ever join :
To err is human ; to forgive, Divine. ’ ”¹

If they mean anything, these last sentences would appear to mean that if soldiers are let loose to fire on a mob, or to quell a strike meeting with a bayonet charge, and some of them are over-zealous in their work, go a bit too far in the interpretation of their orders, it is to be hoped that the jury will remember the special circumstance of their being soldiers and refuse to convict. This is another example of the theory that a soldier, being used to taking human life, cannot be expected to set much value on it, and must therefore be excused the offence of killing his wife who is alleged to have been unfaithful to him—the competent military authorities meanwhile providing for the husband's natural frailty at Cayeux and elsewhere.

¹ *Elements of Discipline*, pp. 34, et seq.

To this type of mind the Russian soldiers who refused to fire on their brothers and sisters in March 1917 were degenerate as compared with their predecessors, who could be relied on to break strikes and quell revolts, and the fear of such degeneracy appearing in England must be allayed by the inculcation of discipline and compulsory cadet training.

Such barefaced advocating of Prussianism has to be camouflaged to a certain extent, and the advocates of such education for discipline are at pains to distinguish between the German type of discipline and their own. But it is quite absurd to distinguish between one type of discipline and another ; the fact that the German army consisted of men reduced to the status of machines ; brutalized not only by the infliction of violence, but by the inflicting of violence on one another ; incapable, as they are slaves, even of regretting their slavery ; while the British army is for the most part a band of self-respecting individuals retaining their private sense of decency, is merely because the British are less professional soldiers, less used to the grinding effect of ruthless discipline, to which these men are seeking to reduce them by educating them from early childhood in the

path of unthinking obedience and military automatism.

The danger does not come only from the War Office and its clients; the following is the considered policy of a director of education for Leicester.

“ The cadet should know why absolute steadiness in the ranks, with eyes glued to his front even when standing at ease, is a military necessity. He should from the outset appreciate the connection between this form of discipline and that thorough concentration, that attention of mind, which causes a man in the hour of emergency to subordinate his will to the exact impulse which the emergency demands.

“ The school-master is well fitted to give this kind of training, when he has adapted his class-room methods of teaching to the conditions of the parade ground. . . .

“ The school-master's own teaching will not suffer because he has to learn also how to teach like a soldier. The wise teacher who is also a good soldier will not miss the opportunity of showing that Obedience, which is the first and final element of Discipline, may be implicit without ceasing to be intelligent. . . . Let us make our cadets obedient, and intelligently obedient. That is where the

class-room may be of infinite help to the parade ground. . . .

“Other effects which should be looked for and strained after are self-reliance, comradeship, and confidence in authority. Discipline enables him to gain such a respect for authority that his reliance upon those who are set over him is an added barrier of the soul. . . . The atmosphere of school offers exceptional advantages for learning military theory. . . . Not only will the class-room assist the parade ground but . . . the teaching of the class-room and of the school workshop will be enhanced in value through the special tendencies given to it by the Officer Commanding the school contingent.”¹

Mr. Brockington is, of course, directly influenced by Bernhardt's philosophy; how identical their ideas are can be seen from the following quotation from *Germany and the Next War*, ch. vi, pp. 116, *et seq.*:

“Military training produces intellectual and moral forces which richly repay the time spent and have their real value in subsequent life. It is therefore the moral duty of the State to train as many of its countrymen as possible in the use of arms, not only with the prospect of war but that

¹ Brockington, *Elements of Military Education*.

they may share in the benefits of military service and improve their physical and moral capacities of defence. The sums which the State applies to the military training of the nation are distinctly an outlay for social purposes ; the money so spent serves social and educative ends and raises the nation spiritually and morally ; it thus promotes the highest aims of civilization. . . . Military service as an educational instrument stands on the same level as the school, and each must complete and assist the other."

According to these advocates of compulsory military training as a needed education for discipline, there are two kinds of discipline which must be carefully distinguished—"collective discipline" and "self-discipline"; it is the former that needs to be encouraged.

Colonel Hennell, in *Looking Ahead*, strongly advocating compulsory cadet training, says:

"Any other system, however admirable it may be in developing self-discipline, can be of relatively small value to the nation as compared with that of collective discipline. . . . The Boy Scout movement appeals to a love of adventure and absence of strict restraint. We believe it to be, in reality, a regrettable source of weakness to the system that the latter elements—however attractive

to the boys themselves, however conducing to numbers and interest—should be so pronounced an inculcated feature.”

Mrs. Ewer comments on this as follows :

“ The distinction is eloquent of the objects they have in view. The ‘ collective discipline ’ of military drill is precisely the habit of unquestioning and almost automatic obedience to the orders of superiors. The boy is trained to regard himself, not as an individual, but as a unit in an organization ; as a unit of man-power rather than as a man. He is trained not for the ordering of his own affairs, but to be an efficient instrument in the hands of his superiors, doing well the things that they command for purposes which they decide : he is accustomed to obey blindly and to have no control over and no voice in the decision or the motives of his actions. In a word, military training is based entirely on principles of autocracy and upon the entire negation of democracy and individuality. It creates not persons, but tools to be handled by an officer class, which is also the governing class and the employing class. An advocate of boys ‘ drilled to the point of forming fours ’ says ‘ this much drill at once renders them amenable to orderly government ’ ! ”

All this comes from regarding children not as individuals but as raw material for employer and general. It is also due, in part, to complete ignorance of child-psychology and educational theory. While the militarists in war and industry are recruiting from the schools, those who treat education with wisdom and sanity are coming more and more to believe in educational self-government, in relaxation of imposed discipline. The militarist ideal appeals not only to the interested parties in the governing classes but also to incompetent teachers—a further source of danger. The real educationist demands individuality of treatment and insight into the personal needs of every pupil, the militarist demands nothing but regimentation and teaching by rule—the latter so attractive to the incompetent teacher.

We must guard against militarism in education because it aims not at the child's good but at the State's good—and that too in a very short-sighted way—and because it atrophies individuality by every means in its power, and finally because it is based on a pure misconception of the meaning of education and complete ignorance of psychology. Nor must we forget that the school is only a part of a child's total education.

There is one movement which needs to be

carefully studied, because it approaches all these problems of discipline, physical education, civic training with an insight into child psychology totally lacking in the cadet movement: this is the Boy Scout movement. Before considering this movement, it will be well to describe briefly the lines demanded by psychology for physical and disciplinary training.

CHAPTER XI

PSYCHOLOGICAL AIMS OF PHYSICAL EDUCATION

WHAT are the psychological needs of boyhood ? What form of discipline is needed to regenerate the wasted humanity of our streets ?

The psychological objects of physical education are the formation of habits, self-control, self-reliance, quickness of perception, in order that the child may learn to think consecutively and to act without hesitation. The objects are not to instil patriotism, sense of duty, discipline ; if you teach these you will merely instil into the child your idea of patriotism, your idea of his duties, and as for teaching for discipline's sake, it is no part of any man's profession to teach servility even for high aims.

On the other hand, if you train a child's instincts aright, man being a gregarious animal, he will instinctively love what is good in his country, obey his conscience, and at those special crises of social life which call for such surrender will surrender his individual will to the mass-mind of his fellows.

Nor again is there much use in a physical education which aims directly at teaching such complicated mental processes as courage, unselfishness, cheerfulness ; it is psychologically wrong to suppose that by reading stories of brave deeds or noble lives you instil the power to achieve them in the boys who listen ; courage and so forth come naturally to health, especially that form of health which means co-ordination of mind and body through properly developed instincts.

In short, the aim of physical education from the character point of view is to train natural instincts, from the physical to give instincts a strong mechanism with which to work. It seems almost unnecessary to point out the futility of " collective discipline " for this purpose, yet cadet-training advocates try to make so much capital out of its effect on character that a few words must be devoted to this also.

Collective discipline entails the surrender of personality to a higher authority in order to take a subordinate part in an enterprise, it means that the individual becomes part of a machine. It is of value for certain purposes, it is the basis of an army, but it is of absolutely no educational value at all. Educa-

tion requires no surrender of any part of personality, it is concerned with the acquirement of a fuller personality. In short, the only discipline which counts for good in physical education is that which comes from within, and this is merely a synonym for the co-ordination of natural instincts.

What then are these instincts which can be got at best through physical training? They are the instincts of fear, repulsion, curiosity, pugnacity, self-abasement, self-assertion, parenthood, reproduction, gregariousness, acquisition, and construction. These are the eleven primary instincts which need to be trained to produce character; they cannot be rooted out, they are unmoral and can be used for good or evil, they react on one another and compose an individual's character by their interaction. They are ultimately based, for our purpose, on physiological characteristics, or are at least so modified by unhealthiness and disease that they may be said to be dependent on physical health for their proper working. Hence the need of physical training. The instincts of parenthood and reproduction do not concern us here, but a brief description of the others will be of value.

Fear at first sight may seem altogether

bad ; for the animal, it is of obvious value, for in the animal world the struggle for existence always entailed that discretion was the better part of valour, and timid animals such as deer and cattle survived better than the fearless carnivores. For the savage, fear is the main sanction of law, and in the modern boy "to fear of a thing and yet to do it" is a high form of courage. You can conquer an instinctive emotion though you cannot get rid of it. A true form of physical training will conquer fear by promoting self-discipline, collective discipline can at best only conquer one fear by implanting a greater, the fear of public opinion.

The instinct of repulsion makes itself felt in a primary way by the emotion of disgust felt at the sight or touch of a snake or slug ; in human beings it is the sliminess of a Uriah Heep that promotes it. Its place in a boy's character is to make him dislike all forms of stagnation, all "slim" treatment, all "slippery" characteristics.

The instinct of curiosity is much more important than the two last, and needs a very thorough training. The ideal physical training uses curiosity as the gateway of knowledge ; in this respect curiosity is much better than the spirit of competition or emu-

lation, and should be used before these other incentives to work on every occasion.

The instinct of pugnacity is even more important for our subject ; it needs deflecting into other channels than the merely physical, such exercise as boxing being quite useless for the purpose. For the instinct of pugnacity produces the emotion of anger, and boxing, wherein anger is a part of the boxer's mental make-up, is not likely to be productive of good. Nevertheless anger is good and must be distinguished from loss of temper, which is a loss of self-control brought about by the undue excitement of anger on a badly co-ordinated body. No physical training can do away with anger, nor would it be a useful result were it possible, but a good physical training must do away with loss of temper. On the other hand, "collective" discipline utilizes loss of temper by turning it to a common object.

The instincts of self-abasement and self-assertion produce a curious interplay in a boy's character. The former displays itself in his imitative spirit, and he must be taught to imitate the best things ; the latter in his spirit of emulation, which must also be led into the right directions.

The instinct of gregariousness is the most

important of all, from our point of view. The point which above all should never be lost sight of with regard to national education is that a normal person belongs to a herd and cannot help having the social impulses of mutual aid and mutual reliance with his fellows. This being so, it follows that to teach a conscious duty of patriotism should be unnecessary, by simple training with a view to health, the "duties" of patriotism will force themselves up within the individual quite unconsciously of outward stimulus. The patriotism may not be of the exact brand most dear to the militarist, and the conscious insistence on it which forms part of so many people's programme of education makes one suspicious that what they want is not natural patriotism but love and respect for their armaments and their commercial enterprises. There is another aspect of the instinct of gregariousness which is apt to prove an ally to the collective disciplinarian and a danger to the true promoter of individuality and national greatness through it: the fact that man is a member of a herd makes him instinctively rely on the herd even for his thoughts and beliefs. In a mild form this is conservatism, in a strong form reactionary prejudice. It must be the aim of character

formation to train the child to rely on itself and not on others, on personal experience and not the common beliefs of his surroundings.

The instinct of acquisition is innate in every human being: it leads a child to collect anything or everything, in the adult it is the basis of the idea of personal property. It needs to be turned towards useful objects. Finally the instinct of construction has obvious results.

- The object of thus tabulating the instincts is to show the lines along which alone character be educed; every one possesses these instincts: on the one hand it is useless to talk of eradicating fear, on the other hand it is equally useless to talk about teaching the boy sociability; they are inherent and ineradicable qualities.

On the basis of instinct, then, character must be built; the corner-stone of the super-structure is the acquirement of habit and self-control. The former cannot owe anything to collective discipline, for to be valuable a habit must be the result of the will-power of the individual and not the imposition of outward command; this is because a simple habit is much less valuable than the "habit of forming habits" which needs will-power for its formation. The latter again is only

useful when it is the result not of mechanical repetition but of conscious volition. It follows that the physical training which is to form character must appeal to the child as a pleasure; this is really obvious because a pleasant thing is one which appeals to healthy instincts, and this can never be in the case of routine drill. This last has to rely on something else than healthy pleasure for its incentives, thus proving itself to be a bending of human nature out of its natural course for the sake of an external object, and therefore the antithesis of education.

Finally the self-reliance which is such an important part of fine character grows out of a knowledge that the whole body and mind is in good fettle; it is as much a result of good health as is happiness.

Sufficient has been said to prove that cadet training is bad from every possible point of view, save the purely Prussian which aims at a nation of machines in the hands of a few aristocratic traction-engine drivers. Let us now examine the Scout system.

CHAPTER XII

BOY SCOUTS

THE manual from which the training of scouts may be learnt is *Scouting for Boys*, by General Baden-Powell. Scouting, we are told, means the work and attributes of backwoodsmen, explorers, and frontiersmen; it supplies a system of games and practices which meets boys' desires and instincts and is at the same time educative.

The Scout's promise is to do his duty to God and the King, to help other people at all times, and to obey the Scout Law. The Scout Law is that a Scout's honour may be trusted, he is loyal to the King and his officers, to his parents, his country, and his employers or employees, he is useful and helps others, he is a friend to all, a brother to every other Scout, no matter to what social class the other belongs, he is courteous, a friend to animals, obedient to parent, patrol-leader and scout-master without question, he smiles and

whistles under all difficulties, he is thrifty, he is clean in thought, word, and deed.

The principle on which scouting works is that the boy's ideas are studied, and he is encouraged to educate himself instead of being instructed. The principle continues the education of the kindergarten and Montessori method in due sequence.

The aim from a national point of view is to make the rising generation good citizens. Except in time of war military training is avoided, drill is reduced to a minimum, since it tends to destroy individuality, and the main aim is the development of personal individual character. It should be noticed that members of the Society of Friends have recognized the movement as non-military.

No difference of class is recognized, and the whole organization is non-political and inter-denominational.

The training divides itself into four divisions : the training of individual character and resourcefulness, observation, and self-reliance ; the teaching of handicrafts and hobbies ; the teaching of service to the State such as the fire-brigade, ambulance, missionary work, sailor, life-saving ; and attention to physical health.

The policy of the movement is directed

by the Executive Committee of the National Council, and the administration is carried on through County Scout Councils and Local Associations.

The policy with regard to "militarism" and "military convictions" is thus stated in *Scouting for Boys* (1918) :

"Many of the ideas put forward in previous editions of this book have been criticized from time to time, but none perhaps more freely than the following paragraph, which, with the experiences of the war to guide one, I propose to leave exactly as it stood before.

"There is no military meaning attached to scouting. Peace scouting comprises the attributes of colonial frontiersmen in the way of resourcefulness and self-reliance and the many other qualities which make them men among men. There is no intention of making the lads into soldiers or of teaching them blood-thirstiness. At the same time under 'patriotism' they are taught that a citizen must be prepared to take his fair share among his fellows in the defence of the homeland against aggression, in return for the safety and freedom enjoyed by him as an inhabitant. He who shirks and leaves this duty to others is neither playing a plucky nor a fair part.

"I have never met a man who has seen

war in a civilized country who remained a so-called anti-militarist. He knows too well the awful and cruel results of war, and until nations have agreed to disarm he will not invite aggression or leave his country at the mercy of an enemy by neglecting its defence. You might just as well abolish the police in order to do away with crime before you have educated the masses not to steal. . . .

“ I am continually being asked by officers—not by the boys—to introduce more drill into the training of Boy Scouts ; but although, after an experience of thirty-four years of it, I recognize the disciplinary value of drill, I also see very clearly its evils. Briefly they are these :

“ (1) Military drill gives a feeble, unimaginative officer a something with which to occupy his boys. He does not consider whether it appeals to them or really does them good. It saves *him* a world of trouble.

“ (2) Military drill tends to destroy individuality, whereas we want, in the Scouts, to develop individual character ; and when once drill has been learned, it bores a boy who is longing to be tearing about on some enterprise or other ; it blunts his keenness. Of boys drilled in Cadet Corps, under 10 per cent. go into the Army afterwards. Our aim

is to make young backwoodsmen of them, not imitation soldiers."

Thus Sir Robert Baden-Powell devised his system with wise attention to child psychology. As he explains scouting, it has the advantage of being enjoyable, which every text-book on physical training, including the official syllabus for elementary schools, agrees in maintaining as necessary if the child is to get full value out of it. Indeed this may be taken as a criterion of whether the aim of a given physical training is educational or not, if it stresses "routine" or "enjoyment" most.

In the second place, though "patriotism" is much talked of, there is no conscious attempt to ingrain a pernicious form of it, and the presence of men like Arnold Rowntree on the committee would seem to be a further certificate of sanity in this direction, while Professor M. E. Sadler's name vouches for educational sanity. Thirdly, the value of the movement has been shown in countless ways; and it can be safely asserted that the Scout movement is the only serious movement which has succeeded in making a lasting and universal appeal to elementary school children.

Scouting at its best ought to be encouraged

to the utmost, and it should be our aim to use so powerful a force to the very best advantage. Indeed it is possible that in scouting lies the best way of combating militarism and the disastrously ignorant influences which are doing their best to wreck the coming generation. This being so, it is all the more necessary to point out the dangers and protest against the abuses which have arisen in the system.

It must be obvious that the Scout movement, like any other educational movement, depends for its tendency on the individual teacher, in this case on the Scoutmaster. Now all individuals are subject to what the psychologists call complexes, and what others call fads or pet hobbies. That is to say, we each of us set before ourselves a given ideal, and we twist facts and blink facts so as to fit them into our theory. That being so, it is not sufficient for the Chief Scout to decry the conscious teaching of "militarism," nobody would ever want to teach "militarism" consciously, except in a very few cases; the danger lies in militarizing the child through ignorance of the needs and weaknesses of his psychological make-up. It is unlikely that Mr. Brockington, when he advocates his unpleasant bayonet drill, wishes to turn

the boy into a little Prussian, he is merely ignorant of what is plain to the psychologist, that this is the logical outcome of his methods.

Hence if Scout training is to be an unmitigated good, Scoutmasters must be psychologists first and patriots after. What are the qualifications of a Scoutmaster? As far as his educational value is concerned he must have "a full appreciation of the religious and moral aim underlying the practical instruction all through the scheme of scouting, and a personal standing and character such as will ensure a good moral influence over boys, and sufficient steadfastness of purpose to carry out the work with energy and perseverance." To this there ought to be added a sufficient knowledge of child psychology to be able to distinguish between the valuable and the pernicious ideals to be set before the Scouts, an understanding of the delicacy and possibility of injury of the unformed character, and the effect of a wrong appeal to the instinct of pugnacity and the emotion of hate. This is not to suggest a teaching of the doctrine of non-resistance but merely to demand safeguards against the ill effects of false patriotism and insular imperialism.

One of the best testimonials to the value

of Scout training that I have met with is the fact that a boy of ten actually resigned from his patrol early in the war on the ground that it was being run by militarist methods, and this without any suggestion from parent or other person. It is this spirit of initiative that is needed.

No system is perfect, and we read with regret in *Scouting for Boys* such sentences as these :

“ This is just the difficult problem of the age—the main danger to our nation is that we are not sufficiently self-disciplined, we put our personal views on a higher plane than the good of the State ; this failing is one which we want to reform when training the rising generation.”

The main difference between us and the Germans is that we look upon the State as our servant, they as their master, and such a sentence as this comes perilously near to an incitement to State-worship. Logically carried out, it implies the subordination of religious and moral independence to the civil power. Further we do not see anywhere in the system any reference to personal conscience, though much of religious and intellectual freedom.

The following extract from the official text-book points to a pernicious social outlook.

Every one knows that the unemployed are not "slackers," but starving men searching for work.

"THE UNEMPLOYED

"Till the war came we were, as a nation, beginning to suffer from the growth of 'shirkers' in every class of the community—men who shirk their duties and responsibilities to the State and to others, and men who shirk work in any form. . . . It is incumbent upon us to see that after the war our people do not slide back into the old grooves. . . . As John Burns has said, there is money enough and work enough for all in the country. If men would be thrifty and give up some of their luxuries, such as beer and tobacco, if they had more character, more energy and more determination, they ought to be prosperous and happy. . . ."

Since the war Scouts have been utilized for all manner of patriotic purposes, some good, some bad. We commend to Sir Robert Baden-Powell the following example of the latter, and would ask if he can justify it on the score of educational value or character training.

At Woolwich the Independent Labour Party promoted a meeting, at which Mr. Ramsay

Macdonald was to speak. We are told by the Press that an organized crowd, "headed by Boy Scouts," stormed the meeting-place and routed the platform.

As to the question of the desirability of running Scout movements in close connection with the continuation schools, the following extracts from Mr. J. L. Paton's address to the Executive of the National Union of Teachers on September 22, 1917, will show the advantages of some such close connection.

"The great proof of the vitality of the Boy Scout movement is that it has survived so many juvenile ailments. Other movements have drilled boys, have kept on drilling them, and then complained that the boys lost interest. Then comes along the Boy Scout movement, which endeavours to look at the matter from the boys' point of view, and immediately there is a sort of revolution in the tide of affairs, and instead of officers touting for boys—as in the old days—boys are now touting for officers. In view of the success which has attended the movement, we, as teachers, should ask ourselves whether we should stand apart from it, and whether there ought not to be some very clear and cordial understanding between the two forces, which are moulding the boy life of the present

generation—the school and the Scout. Can we stand apart from it, knowing the effect the movement has upon the subjects taught, especially in nature study, geography, manual training, drawing and arithmetic? Can we ignore it as a means of physical education, still more ought we to stand apart from it, work on separate lines, and have no organic connection with it as a training for manhood and citizenship? . . . If the system of Scout training become part of the school training, the problems of curriculum will work out their own solution. But when we face the problems presented to us by compulsory education up to seventeen or eighteen years of age, we will find in the Scout system a wonderful ally. . . .

“People have blamed it for being military. Quite the contrary. The Scout movement is the greatest peace society ever originated, as a Scout is a brother to a Scout wherever he is, in whatever land. No peace society has ever done anything like the Scout movement in taking boys from England to Holland, France, Spain, etc., and letting them fraternize in such a way as to make hostile relations between those countries in future impossible. . . .

“I feel quite positive that there is a spring of spiritual vitality in the Scout movement

which would make our educational system far superior to any other educational system ever yet devised by any other civilized nation."

It should be noticed that the Executive of the National Union of Teachers has passed a resolution, "That while recognizing in every way the great value of the Scout and Girl Guide movement, the Executive is of opinion that its development would be retarded if any attempt were made to have the movement officially connected with the schools."

Sir Robert Baden-Powell has himself stated to a reporter that the voluntary system is of the essence of the Boy Scout movement, and that any sort of compulsion, such as is implied by a "universal system," would kill it at once.

In conclusion the question may be stated thus: on the one hand, should Sir Robert Baden-Powell adopt a policy of repudiating any such abuse of the Scout system as mentioned above, and see to it that the Scoutmasters had a due knowledge of psychology and seek to introduce into his manuals a little less about patriotism and a little more about our duty to other countries, he might be the very greatest benefactor of modern education and therefore the greatest benefactor of the English nation. On the other hand,

without a very strict watch the Scout movement offers too many loopholes for militarism, an objection which is almost as true of the present Education Act, and may, in effect, be inherent in any system which depends so thoroughly on the personal idealism of many individuals.

CHAPTER XIII

REAL PHYSICAL TRAINING

THE recent Education Act provides for increased physical training ; no one denies that such training is absolutely necessary ; but there are those who desire it for military and not for educational reasons.

There was an attempt made to introduce an amendment to the Bill, adding words which definitely forbade military forms of physical education. The amendment was defeated, as was one of a precisely opposite nature aiming at ensuring a military drill.

Sir George Greenwood said that boys between 14 and 18 should be taught their drill ; Sir George Reid discussed the most agreeable form of compulsory military training ; Sir J. D. Rees said that you could not begin military training too early ; Mr. Peto said there was nothing better for these young persons than to have to take part in definite drill with a military purpose. The old desire for a dragooned industrial world came up

when Mr. Rawlinson said, "Take the case of a young miner, who spends some part of his time at physical drill. . . . It makes him smarter, and able to stand up and answer a word of command." Shrewd observers saw in the actual wording of the Act a loophole for compulsory military training; thus Mr. Whitehouse: "the Bill does give power to local authorities . . . to institute military drill and military training"; Mr. Adamson, "we are afraid that this provision in the Bill will be used in coming days by the militarists"; Colonel Wedgwood: "there are many . . . who are advocating it . . . because they feel that the working classes, drilled, disciplined, and obedient, will be better material for them when they leave the schools."

In the Lords, Lord Salisbury said "time will have to be found for military training"; Lord Bryce, "this sort of training may be given with great advantage by schools"; Lord Lansdowne, "I believe that military training is in the Bill"; Lord Haldane, "I think military training is in the Bill if the spirit is there."

These statements prove that many advocates of physical training aim merely at the militarist interpretation of education. The need for physical training is the one point

of agreement between militarist and humanist. But military drill in schools will be disastrous, not only because we do not want education for efficiency, subdued industry, and a Prussianized State, but because it is definitely proved that military drill is bad for the physical growth of a child. The only people qualified to judge on this point are trained educationists who have no other consideration—military or political—than that of how best to train children.

Mr. J. L. Paton, High Master of Manchester Grammar School, writes: "The people who instil military training permanently in our schools seem to me to be closing the gates of hope upon mankind. It is being done through the Junior O.T.C. . . . at present the Board of Education controls the curriculum of schools and makes provision for physical training and takes a great deal of pains with it. Then the War Office comes butting in with its O.T.C., and you have this superimposed upon the regular school curriculum, running concurrently with it, but not under the same control. There is danger here of friction in organization and danger also that in the double pull upon the boy he may suffer from overstrain. We must not forget the simultaneous pull of athletics and games."

In an article in the *Sunday School Chronicle* Mr. Paton writes :

“ The first question we are bound to ask is : Is the system of military training the best for the physical development of growing boys ? The question has never been properly investigated, and so there is as yet no conclusive reply; but, with such practical experience as we have to go on, the results go to show that military training is physically wrong. France, after the crushing defeat of 1871, began to train her schoolboys to the practice of arms, for the problem of national defence seemed to override all others. But in 1890, after fifteen years' experience, she abandoned the *corps scolaires*, not because the problem of national defence was less urgent, but because the military drill was stunting the physical development of her secondary schoolboys. Australia has had but short experience of juvenile conscription, but already, before the war, her military authorities were dissatisfied with the physical results, and her Director-General, after a thorough study of the problem in Switzerland, Sweden, Germany, France, and England, finally recommended a system of games and organized athletic sports as the best training for growing boys. Speaking from the military point of view, he gave his

deliberate judgment against stiff military drill and set exercises with rifle and bayonet.

"There is more evidence. The Berlin School Hygiene Society, in 1916, considered a proposal of Dr. Lewandowski to 'link up the years from leaving school to entering the army with preparatory military exercises.' This was hotly opposed by Dr. Baginsky, who insisted that 'military training was injurious to health at the school age, and school doctors must insist that it begins only after school age.'

"In the U.S.A. the National Education Association, after thrashing out the whole question, records its conclusion that 'it is opposed to the introduction of military training and military drill, or any form of training which is distinctly or specially military, into the elementary or secondary school' (*Journal of Scientific Physical Training*, vol. x, 1917).

"Sweden leads the world in physical training. Nowhere has so much attention been given to it; nowhere have results been so striking. Sweden keeps to the methods she has thought out and found productive of good results. And England will do well to stick to her traditional field sports, to her scouting and her camping, appropriating anything better

that other countries have to teach her, but refusing to accept, whether from patriotic motives or any other, any system that does not approve itself as according to physiological righteousness.

“True, various educational bodies in England have passed resolutions in favour of the adoption of compulsory military training in schools. I have been present at these discussions, but have never heard the question as much as raised whether this new proposal approved itself to medical science. Consequently the resolutions arrived at are worthless. They prove that those who passed them may be strong in patriotism, but they are weak in the head.”

In passing, I would like to quote once more from the speech of Sir J. D. Rees on the Education Bill ; it will show the ridiculous attitude of the militarist when he is faced with a problem outside his own sphere.

“We ought not to get further than the military aspect of this Bill. At a moment like this it is beyond everything the chief subject for the House to consider, if the House should, indeed, consider any such question at all as regards children at a time like this, when the country is in the gravest peril. . . . That any hon. members at a time like this

should object to anything like military instruction in any circumstances whatever, that they should forget that the spirit in which the hon. member spoke is that which rendered the country so unprepared . . . seems to be an amazing thing. . . . Where is a hard and fast line to be drawn between physical and military drill? Is there anything unworthy in what is military any more than physical? . . . What is this fear of military instruction? What harm does it do? . . .” This may show the speaker—who is representative of a class—to be “strong in patriotism” of a sort, but it certainly proves him “weak in the head.”

The future need of physical training lies in increasing the time given to the already existing system and not in cadet training. Military drill is bad physically, because it aims at stiffness and unnatural muscular reactions, because it exercises the muscles of the two sides of the body unequally, producing malformations of growth, and because it relies on restraint and not on healthy enjoyment. The Board of Education, in its suggestions for teachers, says:

“Systematic physical exercises are necessary in order to further the growth and harmonious development of the frames and muscles, and,

in order that the scholars may be able to understand the conditions of good health, simple instruction in personal and domestic hygiene should be given. The Board, in conjunction with the Scotch Education Department, have recently issued a syllabus of physical exercises of graduated difficulty, from which teachers can devise a progressive course adapted to the different stages of the elementary school life. The preparation of this syllabus has been the consequence of a very careful consideration, from several points of view, of the requirements of children in Public Elementary Schools, and the Board believe that it will be accepted as an advance upon any system hitherto in use. . . .

“A system of physical exercises should aim not merely at improving the physique of the scholars. It should tend, in addition, to develop qualities of alertness, decision, and concentration; and should promote the complete co-ordination of the movements of the body under the control of the mind. . . .

“It is to be remembered, however, that when exercises . . . have been so well learnt by practice as to become automatic, their immediate educational value disappears. . . .”

If we now turn to this official syllabus of physical exercises we find a very complete

system indeed. In the first chapter the principles of physical training are outlined, in the second general directions are given. "In order to obtain the best results from a lesson in Physical Training it should be rendered as enjoyable and interesting as possible to the children. . . . A game should be introduced into every lesson, as far as possible, if only for a few minutes. . . . All stiff, strained, or unnatural positions should be avoided. . . . There is no part of school work in which the spirit and capability of the teacher are so clearly reflected in the performance of the children as in physical exercises. . . . It is important that the teacher should get the children to take a keen and lively interest in the lesson, and to share in the *esprit de corps* of the class. This will best be accomplished by sympathy, cheerfulness, and the cultivation of a sense of partnership between teacher and pupil. Above all the teacher must remember that the ideals aimed at, which are discussed in the Introduction, can generally be most satisfactorily reached by a happy combination of ordered movements and freedom, so that, though discipline is maintained, the children find real enjoyment in their lesson."

The syllabus gives full tables for every term

of a child's life from seven until fourteen, with photographs of the exercises. These include head, leg, and arm exercises, marching, running and jumping and breathing exercises.

Thus it will be seen that the Board of Education is awake to the needs of the children and that due attention is given to physical development without recourse to cadet training of any sort.

With the widening of the educational system by the introduction of continuation schools, there will come a need for increased physical training. The formation of the new branches of this physical training must not be in the hands of the War Office, it must not be directed towards fulfilling the needs of the army but towards fulfilling the needs of the child. The specialists must be given the final voice in every matter, with full power to protect the child from dangerous tendencies.

In conclusion it may be stated that the lines on which the problem of physical education must be solved may best be studied in R. E. Roper's *Physical Education in Relation to School Life*, and in the Board of Education Syllabus of Physical Exercises.

CHAPTER XIV

THE SCHOOL AS THE THRESHOLD OF CONSCRIPTION

It is proposed to continue conscription in the future ; in the first place men are not to be discharged but demobilized, that is, put into the army reserve, whence they can at any time be called for service.

But the main attack is coming through the educational system. We have seen the various ways in which militarism is to be instilled into the younger generation : the climax of these schemes is to be compulsory cadet training.

Before the war the National Service League advocated that " as much physical drill and military instruction as possible should be given to all boys previous to their reaching military age, as part of the curriculum in all schools." Another influential party laid still greater stress on cadet training, preferring it to the League's plan of adult conscription.

It was suggested that an " extra year or

years (of compulsory education) must be spent at a *boarding-school*, where discipline and both military and industrial training can be given an adequate amount of consideration.”¹

Again in the same book we have this remarkable passage :

“ Lord Roberts makes the following statement : ‘ The possession of an art . . . stimulates the wish to practise that art. It is a law of human nature.’ So we : Give the boy the art, and he will himself wish to continue to have an opportunity to practise that art, whether in the Regulars or Territorials. The argument is amply supported by the reports of the Industrial Schools and similar semi-military institutions. The percentage of boys who join the Regular Forces therefrom is very high, and almost any non-com. will agree that they make the best soldiers. . . . Similarly the number of young men who, having been members of the Boys’ Brigades and Boy Scouts, show their appreciation of camp life and military training by proceeding from these to the ranks of the Territorials, goes to prove the truth of Lord Roberts’s statement.”

This movement, which existed thus before the war, has been very much strengthened

¹ E. George, *National Service and National Education*.

by the war. In January 1915 Lord Methuen wrote to *The Times* as follows :

" SIR,—It had been my hope that early during this Session I might either have introduced or given my strong support to a Bill advocating compulsory cadet training. . . .

" The physique and discipline of our nation will gain enormously if the lad is trained from the age of 12 until he reaches 18.

" From 12 to 16 he would learn the Swedish exercises, and from 16 to 18 military drill and musketry practice. At 18 an extra class certificate would qualify him to join the Territorial Force as a corporal, an ordinary pass certificate as a private, and for those who, through their own fault, have failed to obtain a certificate there should be extra drill. Into any further details I need not enter. Let the nation accept the principle, and the details can be made to fit in without any difficulty. . . ."

So also Sir Richard Hennell in *Looking Ahead* :

" It only remains for me to emphasize the fact that every day—as our casualty list grows longer and longer, and we see a larger and ever-increasing portion of the splendid manhood of the country being destroyed, killed, or maimed for life—the settlement of

the best system of the training of boys grows more and more urgent. It is, in my humble opinion, second only in importance to that of the supply of men and munitions of war. The prospect of a settlement becomes more hopeful when we notice that there is a perceptible change—small as it may be just yet—in the attitude of those who were strongly averse to the training of our boys taking any military form. How this change has come about we shall deal with later on. It will be sufficient here to record the steady progress of voluntary Cadet Corps in our county secondary schools throughout the country.”

The militarists are well aware of the opposition they will meet, and they are doing their best to disguise conscription; thus one of them says, “As to method, I think Australia has solved the problem of securing universal service *without* the use of the word *compulsion*.”

The means of introducing conscription through the schools are as follows: first, there is the Officers’ Training Corps, which existed before the war chiefly in the Public Schools, as a voluntary organization. Since the war either definite rules or public opinion has tended to make these compulsory, while their sphere of activity has broadened to embrace

the grammar schools and county secondary schools.

In the following schools the O.T.C. is definitely compulsory : Nottingham High School ; Bedford Grammar School ; Northampton Grammar School ; Brighton College ; Trent College, Derbyshire ; Burton-on-Trent Grammar School ; London Polytechnic ; City of London School.

Second, there is the School Cadet Corps, which is not part of the Territorial Force as is the O.T.C. : this exists chiefly at county schools ; among others the Middlesex C.C., the L.C.C., the Leicestershire C.C. have started cadet corps, more or less subsidized out of education funds.

Thirdly, the movement has been carried into the elementary schools. In the *Glasgow Herald*, October 1917, W. G. Black said : " In Glasgow a joint committee of the School Board and the Territorial Association could frame a scheme by which the boys of each school should be linked through a cadet battalion with the Territorial Regiment into which they will enter. . . . Into one or other section of the cadet battalion each boy would require to go. What is required is that every boy should feel he is linked in honour and in law with school, cadet battalion, and Terri-

torial regiment. And if he is linked in law, it must be by the same helpful compulsion which requires him to learn his alphabet and requires him to learn to defend his country."

Fourthly, there is the Church Lads' Brigade, whose object is set forth in the official handbook thus: "The instinct to fight which is implanted in every healthy male creature is caught and trained in the Church Lads' Brigade, consecrated by the Grace of God and directed to the service of Country and fellow men."

The following are statistics of the C.L.B. and similar bodies:

		Boys Trained.	Annually.
The Boys' Brigade (1885)	..	650,000	70,000
London Diocesan C.L.B. (1891)	..	60,000	7,000
Church Lads' Brigade (1891)	..	450,000	50,000
Catholic Boys' Brigade (1896)	..	18,000	8,000
Jewish Lads' Brigade (1895)	..	38,000	5,000
Boys' Life Brigade	28,000	6,000
District Messengers	15,000	1,000
Telegraph Messengers	90,000	10,000

With regard to the Boys' Brigade and the Church Lads' Brigade, the main difference between these and the Cadet Corps which have been already reviewed lies in the union of military and religious training which distinguishes them. At worst they are the Church's contribution to militarism, at best

they are a very bad attempt on the part of the Church to instil religious and moral training into the young, bad because they are based on an entire ignorance of psychology and a consequent ignorance of the needs of boyhood in the direction of character formation.

“The Duke of Wellington earned his title of ‘Iron Duke’ by reason of the stern discipline with which he ruled the army he commanded. Lord Kitchener might well be dubbed the ‘Iron Earl’ for the same reason. Both acknowledged the value of religious teaching. This is the key-note—the bed-rock in other words—on which the Boys’ and Church Lads’ Brigades were founded. Without it they could never have attained the marvellous success which has been theirs. Religious teaching is their most cherished possession; and it was the danger they feared that this great principle might be undermined if they came under military control that made them hesitate to join the cadet organization of the country when the Army Council decided some few years ago to place it on a sound and official basis. . . .”¹

The Brigades differ from the Cadet Corps in conception in that the latter aim entirely

¹ Colonel Sir Richard Hennell, in *Looking Ahead*, Cadet Publication Committee.

at turning the individual into a given type thought to be most valuable for national purposes, both social and military; while the former make a misguided attempt to educe certain innate characteristics of adolescence and fail to be of real value through faulty knowledge of the needs of adolescence. The extract quoted above from the official handbook of the Church Lads' Brigade shows them to be permeated with a certain narrow idea of original sin, and to be concerned rather with the 'conversion' of certain bad qualities into the narrow way of ecclesiastical and patriotic right-mindedness, than with an appeal to the innate good and potentialities of boyhood.

These are the movements through which compulsion is to be forced on this country.

"Give us the Young. Give us the Young, and we will create a new mind and a new earth in a single generation," was the cry of Benjamin Kidd, the Humanist: it is also the cry of our militarists; shall we let them have their way?

CHAPTER XV

THE DEFEAT OF THE STATE

SUCH, briefly, are the aims, methods, and opportunities of the militarist.

“Ye shall be those whose eyes ever seek for an enemy—for *your* enemy. And with some of you there is hatred at first sight.

“Your enemy shall ye seek; your war shall ye wage, and for the sake of your thoughts! And if your thoughts succumb, your uprightness shall still shout triumph thereby!

“Ye shall love peace as a means to new wars, and the short peace more than the long.

“You I advise not to work, but to fight. You I advise not to peace, but to victory. Let your work be a fight, let your peace be a victory!

“One can only be silent and sit peacefully when one hath arrow and bow; otherwise one prateth and quarrelleth. Let your peace be a victory.”

Thus spake Zarathusthra; and with Nietz-

sche are the Hennells and Brockingtons who would wreck our educational system, and drag it back at the parting of the ways.

We are to teach patriotism, meaning thereby exaltation of naval, military, and commercial supremacy—a victory for Prussia.

We are to teach collective discipline, meaning thereby to make the workers machine-like and docile—a victory for Prussia. We are to stunt our children's bodies with military drill, with its ill effects on muscle and mind—a victory for Prussia.

We are to garble history, forbid free-thought to teachers, inculcate State worship, solidify international hatred, and turn the rising generation into a conscript army of half-grown boys. Who are these, that fight for Prussia?

They are first the military enthusiasts who care nothing for education. They are looking for raw material, for new armies. Next the selfish capitalist who wants "hands" and not men; he wants a system guaranteed to stunt growth and individuality.

Worse than these are the educationists themselves, who have been thrown off their balance by the war. This is a scheme for bayonet drill for a boy of fourteen:

"In the first trench the sack will be upright. . . . Jump into trench and make sure of man.

In the second trench the sack is lying on the far side, as if a man were crawling out. Leap the trench and make a point. Sack standing (man running away or turning at bay). Quick point. Sack lying on ground (wounded man ready to jab upwards). Quick point. Into final trench. Drop butt to ground and seize bayonet to stick into the throat at close quarters."*

Imagine the effect on the psychology of a boy, in whose education such lessons were an integral part. Yet the book was the work of an education inspector.

How is the State which teaches such things to be defeated? The sole defence of the future generation is the parent. The parents must protest and, if necessary, combine to obliterate all traces of militarism in education. Text-books of history should be put in the hands of neutral or international commissions, in order to remove evil tendencies. The teaching of patriotism or of any sectarian doctrines must be defeated. Above all we must beware of the insidious advance of industrial and military conscription.

We must cease to educate for war, and to inculcate the doctrine of force; we must realize the real value of education and free it

* Brockington, *Elements of Military Education*.

from commercial and militarist considerations. If we, as a nation, militarize our educational system we are as surely preparing a future war as Prussia was in the years before 1914.

The defeat of the State will be brought about by putting the child into the centre of the educational field and consulting its needs and welfare and the needs and welfare of no one else whatever. Our education is the gateway to Hell or to Utopia, and the key is in the hands of the parents and industrial workers of this country.

APPENDIX I

SINCE the above was written, *The Times Educational Supplement* has published without comment the policy of the new German Government with regard to education.

Herr Hänisch was appointed Kultur-minister, assuming responsibility for education, relations between State and Church, and Kultur generally. The thirty-two points of his policy include the following :

5. Teachers and scholars receive powers of self-government.

6. All chauvinism is banished from the instruction, and especially the instruction of history.

8. The uniform school is secured, and the abolition of all class schools will be begun immediately.

11. The Ministry of Education will include as representatives of the Socialist Party two Ministers, one Under-Secretary, one principal adviser and two assistant advisers.

15. Physical culture has been deprived of its military character.

19. The political amnesty will be applied to all teachers who have received disciplinary punishment.

20. Teachers who have been punished for their political or religious convictions are to be reinstated.

27. Freedom of doctrine at the universities is to be deprived of its last fetters.

29. The theatres will be put under the Ministry of Education. The theatre censorship has been abolished.

This document is one of the most hopeful signs of Prussian reform ; the schools cease to be a "second-line trench," and become the vehicle by which a peaceful and free generation may come into existence. The children are to be saved from Junkerdom and given the chance to take their true place in the comity of nations.

On November 15th a decree issued by the Minister of Science, Art and Popular Education to the provincial governments and councils of education included the following :

1. Wherever hitherto the teaching of history or any other subject has been used as a means of instilling hatred for other nations, this must now be absolutely discontinued. It must be replaced by instruction completely in conformity with the facts and real history. All partial or inexact information regarding the world-war and its causes is to be avoided.

2. All books glorifying war as such shall be banished from the school libraries.

APPENDIX II

JUST as the final proofs of these pages arrived from the printers, the *Morning Post* published in its issue of March 27th the following leader. It comes as a timely reminder of the point of view we must destroy in the matter of militarism in education, and the preceding pages are little more than a commentary on it.

"THE FINEST SCHOOL IN THE WORLD.

Among the rash promises brandished about during the General Election, perhaps the most reckless was the Prime Minister's impulsive offer to abolish conscription, before he knew how the Conference at Paris would decide the matter. . . . Australia instituted national service partly for military reasons—and events justified them—but chiefly for purposes of physical and mental education. The Prime Minister of this country, the Minister of National Service, the Minister in charge of the Bill to establish a Ministry of Health, not to mention other authorities, have all affirmed that the incidence of recruiting revealed a most deplorable proportion of unfit, undersized, and neglected youth. The Ministry of Health and the State housing schemes, better wages, shorter hours, longer schooling, and so forth will, we are told, put us all right. They will not. And even if these admirable schemes would accomplish all that their authors assert, they cannot come into full operation for years. In the meantime we have ready to hand the finest engine for the making of sturdy men out of weakling youths, the British

Army. The best thing ever done for the coming generation was the establishment of the boys' battalions.

There are tens of thousands of parents in this country who watched their pallid youngsters march away with sad misgivings, saying to themselves that the Army makes or breaks, and dreading the breakage, and who three months afterwards welcomed a sturdy, straight-shouldered, red-cheeked, self-respecting and happy young man. Many of these lads for the first time in their lives ate three square meals a day, learned manners, discovered what it was to be clean, and knew what health meant. . . . To drill, games, and military instruction a certain amount of school is added; but at that age what is first of all required are physical restoration and development. And by what other means, we would ask, can these results be obtained? Except under discipline, the right training of boys is in fact impossible. The most perfect of Mr. Fisher's educational schemes, the most delightful house and home, all the various excellent devices for helping boys along: these cannot accomplish what the Army can, and does, accomplish. To fail now, in face of full knowledge and experience, to give the new generation this inestimable advantage, we say, would be a crime. A year's training, between the ages of eighteen and twenty, is all that is necessary. We have the organization. We have the opportunity. Those who confuse national service with conscription, and who—owing their continued existence to the deeds of conscripts—condemn both, should think what they are doing."

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